

THE

MISSIONARY HERALD.

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No. 1.

INTRODUCTORY REMARKS.

ALTHOUGH the New Testament does not permit attempts to evangelize the heathen to be regarded in the light of an experiment merely; yet so long a period has elapsed since missions to the heathen were first undertaken by the American churches, that something decisive may now be looked for, as to the practicability of the enterprise, and as to its good or ill effects upon our own country and upon the heathen nations. The inquirer ought to be permitted to ask, with the expectation of being answered by a reference to facts, whether missionary efforts have been successful; whether our own country has felt any ill effects from exertions to impart the blessings of Christianity, and whether the heathen have been benefitted or injured by the introduction of the Gospel among them: and, in short, whether the result of what has hitherto been done has been such, that the enterprise ought to be abandoned, or such as to encourage the friends of human happiness to proceed in it with increasing vigor, and to justify them in commending it more confidently to the whole Christian community. It is proper, therefore, occasionally to recur to the objections made at an early period against missions to the heathen; and, by comparing them with facts which have transpired, to judge how far they were well grounded.

The following remarks on this subject are extracted from the sermon of the Rev. Dr. Alexander, preached before the Board at its late meeting; and, in connection with the survey of the missions under the patronage of American Christians, which is to follow, may be an appropriate introduction to this volume.—The sermon is founded on Acts xi. 18.—After noticing the objection, that attempts to change the religion of the heathen would excite civil commotion, the preacher proceeds:—

But another objection was made, which could have no other basis than indifference to all religion. It was alleged, and strongly urged, that the heathen were contented and happy in the possession of a religion of their own, to which they had been long accustomed, and which was adapted to their genius and climate; and, therefore, that it was not only impolitic, but inhuman, to disturb their minds with a new religion. The amount of this objection is, that all religions are equally good, and equally safe; and that Christianity possesses no such transcendent excellency as would make it a rich blessing to any and every people. Now, who does not perceive, that this objection, though coming from the mouths of nominal Christians, is replete with the spirit of in-

fidelity? But even on mere principles of humanity, and in relation to temporal happiness, it is capable of the clearest demonstration, from undoubted facts, that Christianity would confer on the heathen more important benefits than can be derived from any other source. Turn your eyes to the horrid system of idolatry which prevails in India, and other heathen countries;—contemplate the multitudes whose lives are sacrificed to the gods of their cruel superstition;—consider the slavish and desolating effects of those false religions upon the minds of all their votaries; not only in eradicating every virtuous and generous principle, but also in withering every kind and amiable affection of our nature: and having contemplated this scene, turn your attention to the benign influence of the Christian religion, in its tendency to control and mitigate the fierce passions of man; to civilize and refine society; and to cause the obligations of justice and truth to be felt:—and then, without any regard to its divine origin, or its necessity to secure future happiness, ask yourselves, whether benevolence does not require that we should make every exertion to rescue our fellow-men from the horrors of superstition, by inducing them to adopt the religion of Jesus? There exists not upon earth a greater foe to human happiness than pagan superstition.

But this leads me to the consideration of one of the most plausible objections ever made against Christian missions: which is, that it is impossible to communicate the sublime truths of our holy religion to men in a savage state, or to bring them under the influence of its moral precepts. It was confidently asserted by philosophers, and reiterated by reverend theological professors, that civilization must precede Christianity. It was well, however, that all Christians did not fall under the influence of this philosophical delusion: some continued to believe, that the only effectual means of civilizing barbarous nations was, to send them the Gospel; and, acting on this principle, they braved the ridicule and contempt of the wise men of this world, and zealously engaged in the glorious work of evangelizing the nations;—a work which, we believe, will never be arrested, until the desired end is fully accomplished.

By mere reasoning, this class of objections could never have been so answered, as to convince those by whom they were made: but God, in his providence, has, by a series of facts, as gratifying as they are wonderful, silenced forever, as we would humbly hope, these philosophical dogmas, which stood in the way of the progress of the Gospel. And it was so ordered, as if on purpose to refute these prevalent opinions, that the first remarkable success in Protestant missions should take place among the most savage and degraded tribes of the human family. The Greenlanders, the African negroes, the Caffres, the Hottentots, the Boshmen, and the wandering aborigines of America, furnished the first trophies of missionary exertion. And to these were soon added, the inhabitants of the islands of the South Sea, and of the Pacific. Certainly, no people more remote from civilization existed in the world, than some of those who have, by missionary labors, been converted to Christianity. And, however uncandid men may depreciate the work, and affect to believe that nothing has been done; yet, in the view of the wonderful reformation wrought, and the extraordinary exaltation of the character, not of a few individuals, but of whole tribes and nations, the friends of missions have just grounds for mutual congratulation and triumph. The problem is now solved, and it is by incontrovertible facts decided, that the Gospel is capable of producing its genuine effects on the most barbarous, as well as the most refined, of the human species; and that it possesses the power of civilizing men the most savage.

Another objection, nearly allied to the above, and proceeding from the same quarter, was, that the enterprise was impracticable, by reason of the obstacles which stand in the way of success. The idea of converting the world to Christianity, has been ridiculed as weak and fanatical. To the philosophic eye of

men of reason, there seemed to be no proportion between the means and the end proposed to be accomplished.—If the special aid of Almighty God might not be hoped for, then the prospect of accomplishing so great an object, by means so feeble and inadequate, would be discouraging enough. But if there be truth in Holy Writ, the conversion of the world is an event decreed in the counsels of heaven; and there is every reason to believe, that it will be brought about by human instrumentality. And it accords with the known methods of divine administration, in the establishment and advancement of the church, that instruments and means are often selected which appear contemptible in the eyes of the world: and frequently from small beginnings, the most glorious events are made to follow. Of the truth of this remark, the original propagation of the Gospel is a sufficient illustration. But the best answer which can be given to this objection, is, as before, to point to the facts, and to say, **SEE WHAT GOD HATH WROUGHT!** I am aware, indeed, that some persons in our country have been pleased publicly to represent the missionary enterprise to be a failure. They have gloried, as if the wisdom of their predictions was now verified; and as if, indeed, nothing had been accomplished. Now, I know not what these men would consider a successful missionary operation; but, if the effects produced by the exertions of missionaries in South Africa, in Tahiti and the neighboring isles, in the Sandwich Islands, in many parts of India, and among the tribes of our own continent, can be believed to be events of no importance, then it may be supposed, that if the world should be converted—if the Jews should be brought in with the fulness of the gentile nations—these incredulous, or rather, uncandid persons, would not believe that any thing was yet effected. With such prejudices we do not contend: they are too inveterate and deep-rooted to be shaken by argument. The facts are before the world; let every one judge of them as he pleases; but, in the mean time, the great and glorious work is advancing and spreading, in spite of the prejudice and envy of men. And what is doing in the missionary cause, I doubt not, will, in the eyes of posterity, be viewed as far more important and glorious, than the most considerable political events of our times.

The only other objection to foreign missions which I think it necessary to notice, is, that by the prosecution of this enterprise, we injure the churches at home, and neglect to supply with the means of grace, the vast and increasing population in our new settlements; and that, by our exertions to send the Gospel to the heathen, we exhaust those funds, which are requisite for the successful operation of our benevolent institutions; and, also, take away from our destitute churches, some of our best men, whose services at home can very illy be dispensed with. More prominence is given to this objection in the statement, than to the others; because, while *they* spoke the language of infidelity, or prejudice, or at best, philosophy, this speaks the language of pious zeal; and, no doubt, has often proceeded from the mouths of those who were sincerely attached to the cause of God. And if the effects of foreign missions were, indeed, such as is here supposed, it would behoove us to pause, and consider our ways, if not to retrace our steps. But how stands the fact? I appeal, now, especially to those who, like myself, are advanced in years. My brethren has any thing occurred within your remembrance which has given so great a spring to vital piety, in the churches, as the enterprise of sending missionaries to the heathen? Has it not been the means of enlarging the views, and elevating the aims of Christians, in regard to the duty of promoting pious and benevolent objects of every kind? When, before, has so much been done to diffuse religious knowledge, and to extend the means of instruction to the poor and destitute? And who are they who most abound in acts of beneficence towards these objects? Are they not those very persons who are most zealous and liberal in the support of foreign missions? The fact is, that a new and holy impulse has been given to the Christian church, in consequence of this enterprise; and already the churches have been more than repaid for all their sacrifices and con-

tributions for this cause. The waves which have by this means been put in motion, still go forward, with increasing swell, and we cannot anticipate what will be the full effect.

And as to the loss of men, I say, they are not lost—not lost to the American churches. The disinterested and noble act of forsaking their native land and all their affectionate friends forever, does more good to the church than a lifetime of common labor. It teaches the whole religious community, that Christianity has not lost its original power by the lapse of ages. It casts a dark shade upon the grovelling pursuits of this world, and has a mighty tendency to lift the soul up to God. The departure of a few devoted missionaries does not diminish the number of faithful pastors, or laborers, in the home mission;—it increases them many fold. Many a pious youth is led to devote himself to the service of the Lord, in the Gospel of his Son, in imitation of the foreign missionaries; and many a youthful heart has received its first permanent religious impressions, from perusing the accounts of the labors of these faithful men. And for myself, I cannot doubt, that the published journals of the missionaries have done us more good, than the labors of their lives would have done, had they continued at home. I hope none will think that I disparage the labors of pastors and home missionaries: this is far from my purpose. They too are engaged in a good work—in the same work;—but their labors are rendered more useful by the existence of foreign missions. The standard of their motives, in entering on and prosecuting their work, has been elevated, by the self-denial of the foreign missionary; so that, they all begin to feel more and more, that they are called to forsake all for Christ; to consecrate every faculty to Christ; and to determine to know nothing but Christ and him crucified; and to glory in nothing but the cross of Christ.

BRIEF VIEW OF THE AMERICAN BOARD OF FOREIGN MISSIONS AND ITS OPERATIONS.

THE BOARD.

The American Board of Commissioners for Foreign Missions was incorporated in the year 1812. It now consists of 65 Elected Members, residing in different parts of the Union: of whom 26 are laymen. Of the clergymen, 13 are presidents of Colleges, and six are professors in Theological Seminaries.—There are also, 20 Corresponding Members—eight in this country and twelve in foreign countries;—and 550 Honorary Members, constituted by the payment of 50 dollars, if clergymen, and 100 dollars if laymen. These are entitled to sit with the Board at its meetings, take part in the debates, and act on committees. The whole number who have been constituted Honorary Members is 568.

OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., <i>President;</i>	
STEPHEN VAN RENSSALAER, LL. D., <i>V. Pres.</i>	
Rev. CALVIN CHAPIN, D. D., <i>Recording Sec.</i>	
Hon. WILLIAM REED,	} <i>Prudential Committee.</i>
Rev. LEONARD WOODS, D. D.,	
JEREMIAH EVARTS, Esq.,	
SAMUEL HUBBARD, LL. D.,	
Rev. WARREN FAY, D. D.,	
Rev. BENJ. B. WISNER, D. D.,	
JEREMIAH EVARTS, Esq., <i>Correspond. Sec'y;</i>	
Rev. RUFUS ANDERSON, } <i>Assistant</i>	
Mr. DAVID GREENE, } <i>Secretaries;</i>	
HENRY HILL, Esq., <i>Treasurer;</i>	
JOHN TAPPAN Esq.,	} <i>Auditors;</i>
Mr. CHARLES STODDARD,	

The executive business of the Board is performed by the Prudential Committee, the Corresponding Secretary, Assistant Secretaries, and the Treasurer.

Prudential Committee.

The Prudential Committee hold frequent meetings, as circumstances require, give directions respecting the more important correspondence; appoint missionaries, assistant missionaries and agents; assign them their fields of labor; direct as to the investment of funds; authorize expenditures; examine the Treasurer's accounts; receive reports from the Secretaries, Treasurer, agents, and missionaries; and once a year make a report to the Board of their own proceedings, and of the general state and prospects of the missions.

Secretaries.

On the Secretaries devolves the correspondence, foreign and domestic, (except what relates to the pecuniary concerns of the Board,)—the editing of the *Missionary Herald*—the preparation of the Annual Report, *Missionary Papers*, Instructions to Missionaries, and other public documents—the general superintendence of missions,—the obtaining and directing of missionaries and agents—the collecting of information which shall lead to the establishment of new missions and the enlargement of those already established—the preparation of business for the Prudential Committee—the arranging of meet-

ings of Auxiliaries, the procuring of Deputations to attend these meetings, and occasional attendance themselves—together with the constant, necessary, and desirable personal intercourse with the friends of missions from all parts of the country. It is, besides, very important that those who are engaged in corresponding with the missionaries, should occasionally have personal interviews with them, counsel them, and learn from actual inspection what the state of the missions is. This has been found to encourage the missionaries, to greatly aid the Committee in giving directions, and to render the correspondence much more definite, pertinent, and profitable. On this account the missions among the aborigines of this country have been visited, and Mr. Anderson, by the direction of the Committee, has spent the last year in visiting Malta, Greece, and Western Asia, conferring with the missionaries, and collecting information respecting future extended operations in that quarter. See vol. xxiv. p. 394.—The Secretaries are, also, often called from the Missionary Rooms to confer with the friends of missions and transact business of the Board in different parts of this country: so that, after all which their time and strength enable them to accomplish, they see much more, in the way of correspondence, preparation of documents, and dissemination of intelligence, which it is highly important should be done. See vol. xxiv. p. 363.

Treasurer.

On the Treasurer is devolved the correspondence relating to the pecuniary concerns of the Board—keeping the accounts—purchasing, and forwarding all supplies for the several stations—giving directions for sending the Missionary Herald and Reports of the Board to societies and donors—sending publications to missionaries and foreign correspondents—the preparation and correction in the press of the monthly lists of donations, with various other duties of a similar nature. This renders it very desirable that the collections of the Associations and at the Monthly Concert, and the donations of individuals should, as far as practicable, be remitted through the larger channels opened by the Auxiliary Societies; as in this way the Treasurer might save much time from the details of business, and devote it to more important concerns of the Board.

Receipts and Expenditures.

The receipts of the Board during the year ending 1st of September, 1829, were, from donations, \$94,870 90; from interest on funded property and from other sources, \$2,386 02; from legacies, \$9,671 34; making the total of receipts, \$106,928 26. Of the donations \$62,036 94 were received from Auxiliaries organized on the plan recommended by the Board; and the remainder from contributions at the monthly concert for prayer, and from various societies and individuals.—The expenditures of the Board during the same period amounted to \$92,533 13.—The debt of the Board, which, on the 1st of Sept. 1828, was \$22,179 71, has during the last year been reduced to \$7,734 53.—The expenses of the printing establishment at Malta, amounting the last year to \$3,114 83, are paid from a fund specially devoted to that object by the donors.—Besides what has just been mentioned as received and expended, several public-spirited

individuals make annual payments to furnish the means of supporting the officers of the Board; which payments are not publicly acknowledged, either in the Missionary Herald, or in any other manner.—Numerous and valuable donations in articles of clothing, &c. are made every year by friends of missions in different parts of the country, and are published in the monthly lists of donations. Their value cannot be ascertained with exactness; but the amount during the last year is estimated to exceed \$6,000.

OPERATIONS OF THE BOARD.

HOME DEPARTMENT.

The ultimate object of all the operations of the Board in this country is to raise funds for the support of missions abroad. In order to accomplish this end most effectually, Agents are employed, Associations and Auxiliaries are formed, and various publications are circulated.

Associations and Auxiliaries.

The plan of organizing the friends of missions into Associations and Auxiliaries, recommended and explained in the Missionary Herald for Nov. 1823, has been considerably advanced during the last year. At the beginning of the year 1828, the number of Associations organized on this plan, was 1,471, and the number of Auxiliaries 69.—Since that time 132 Associations and five Auxiliaries have been formed. The following is a tabular view of the Associations and Auxiliaries in the different States.

	Associations.		Total of Asso.	Auxiliaries.
	Gent.	Lad.		
Maine,	63	45	108	6
New Hampshire,	92	86	178	7
Vermont,	91	83	174	8
Massachusetts,	222	209	431	16
Rhode Island,		1	1	
Connecticut,	151	152	303	16
New York,	96	96	192	5
New Jersey,	36	17	53	4
Pennsylvania,	69	18	87	6
Maryland,	3		3	
District of Columbia,	5		5	1
Virginia,	10	4	14	1
Ohio,	81	35	116	3
North Carolina,		1	1	
South Carolina,	3	2	5	1
Georgia,	1	1	2	
	923	680	1603	74

Those Associations which have collectors from the gentlemen and ladies, but the other officers of which are gentlemen, are included among the Gentlemen's Associations. The whole number of Associations, as nearly as can be ascertained, is 1,603, organized into 74 Auxiliaries. From these Auxiliaries \$62,036 94 have been paid into the treasury of the Board. Numerous other societies exist in different parts of the country, all or part of whose contributions are also paid to the Board.

This plan of organization has been very cordially approved by the friends of missions, and the receipts from this source are every year increasing. It is a part of the plan, that a Deputation from the Board should attend the annual meeting of every Auxiliary, and that a Deputation from each Auxiliary should attend the

meetings of every Association embraced in it. Many Auxiliaries during the last year have carried this into effect. It is highly important that it should be done in all cases.

Agencies.

Agents are employed for a limited time, as they can be obtained and circumstances demand. In addition to forming more than 130 new Associations during the last year, a large number of those, which were formed at an early period, have been visited. These visits from Agents have been found greatly to increase the remittances from the Associations.

The Board are particularly desirous of availing themselves of the services of missionaries, who are called by providential circumstances to leave their fields of labor abroad, and return to their native country. The Rev. Messrs. Temple and Ely have, therefore, been employed, as far as practicable, in visiting churches in different parts of the country during the last year.

In addition to the Agents mentioned above, many gentlemen, clergymen and laymen, have, on being applied to by the Prudential Committee, acted as Deputations from the Board in attending the annual meetings of Auxiliaries. These gentlemen have rendered very important aid to the Committee; and though many of them were occupied two or three weeks, they performed these services gratuitously. A Deputation has been present at the meetings of the several Auxiliaries as far as practicable.

Publications.

Publications similar to those mentioned in the survey of last year, have been continued. The number of copies of different works which have been printed, and, to a great extent circulated, gratuitously or by sale, during the last year, is as follows:—

Missionary Herald, vol. xxv.—	13,500
Annual Report, [19th.]—	2,500
Missionary Papers,—	16,000

Of the Missionary Papers there are twelve numbers on important topics pertaining to missions. They are distributed principally among the contributors to the Associations.

The Board also publish and circulate the sermon preached at their annual meeting.

MISSIONS.

The missions under the direction of the American Board of Commissioners for Foreign Missions, are in INDIA—WESTERN ASIA—the SANDWICH ISLANDS—and among the NORTH-AMERICAN INDIANS.

In the following survey, which is compiled principally from the 20th Annual Report of the Board, ordained ministers only are called *Missionaries*; and others, though generally mentioned as performing specific duties, are included under the denomination of *Assistant Missionaries*.

India.

There are mission stations at Bombay, the third of the British Presidencies in India; and in Ceylon, a large island opposite the Coromandel coast.—The population of the island of Bombay, on which the mission is, is 200,000, speaking the Mahratta language; and the Mahratta population on the adjacent continent is 12,000,000.—The length of Ceylon is

300 miles, its breadth 200, and the population 1,500,000. The mission stations are in the Jaffna District, on the northern part of the island, where the Tamul language is spoken.

BOMBAY.

Commented 1813.—1 station.

Rev. Allen Graves, *Missionary*; Mrs. Graves: James Garrett, *Printer*; Mrs. Garrett, Rev. Cyrus Stone, *Missionary*; Mrs. Stone: Rev. David O. Allen, *Missionary*; Mrs. Allen: Miss Cynthia Farrar, *Superintendent of Female Schools*.

Preaching.—An increasing number of natives attend on the forenoon of the Sabbath, the regular Mahratta service designed for them, in the mission chapel; and manifest more of the solemnity and order of a worshipping Christian assembly than heretofore. On the afternoon of the Sabbath there is a Mahratta service for the boys and teachers of the schools, conducted on the plan of a Bible Class. In the evening there is a regular English service. The missionaries also preach much in the houses of the natives and by the way-side. vol. xxv. p. 169.

Hopeful Conversions.—Two persons have been admitted to the mission church: one a Portuguese Catholic, and an intelligent man, and the other a native of the United States, previously engaged in the whale fishery. [See *Miss. Herald*, vol. xxv. p. 339.] Two others—one young lady of European descent, and one native woman, since deceased,—appear to have been truly born again.

The Press.—The second edition of the New Testament, printing at the expense of the British and Foreign Bible Society, consisting of 5,000 copies, and costing \$6,000, has proceeded as far as the Epistles. The preceding portions, as they came from the press, have been widely disseminated.—The press has also struck off 2,000 copies of a letter, of 22 pages, addressed by Bengalee converts to their countrymen; 3,000 copies of the Heavenly Way, third edition, 72 pp.; the Ten Commandments, with other passages of Scripture, third edition, 12 pp.; making, besides the New Testament, 284,000 pp.: also various small pieces in English for government and individuals, for which the mission has received about \$1,000. An edition of Mahratta hymns was in press. vol. xxv. p. 169.—Facilities for distributing the Scriptures and tracts among the heathen population are every year becoming greater.

Education.—The number of schools for boys is 19, eight in Bombay and eleven on the continent, containing about 1,100 pupils. The schools for girls were 10, all in Bombay, containing about 500 pupils.—The missionaries have established a school for Jewish children, on the continent, about 30 miles south from Bombay.—Prejudices against education are giving way and many parents are beginning to feel interested in the education of their daughters as well as in that of their sons. vol. xxv. p. 170.

The brahmins are said to be evidently losing their hold of that portion of the people which has been taught, and is beginning to read, to reason, and to reflect. The fall of their system is expected by the mere politician, almost as confidently, as by the warmest friend of missions.—The Report contains the following remarks:

The account of this mission may be closed by saying, that the progress of knowledge is very percept-

ible; that new serious inquirers are frequently seen and heard of; that the attention of those who begin to inquire is more deep and thoughtful than heretofore; that the schools are becoming more and more interesting; and that the Board may expect to reap a great harvest in India if we faint not.

CEYLON.

Commenced 1816.—5 stations.

For the sake of conciseness, each station will be mentioned, with the laborers residing at it, and then a general view of the state and progress of the mission will be given under appropriate heads.

TILLIPALLY.—Rev. Henry Woodward, *Missionary*; Mrs. Woodward.

Timothy Dwight, *Native Teacher in the Preparatory School, and Preacher*; Mootoo, *Teacher of the higher Tamil Classes*; Valupodenn, *Tamil Writer*; Jordan Lodge, *Principal Superintendent of the Free Schools*; Cyrus Mann, and Devasagayam, *Assistant Superintendents and Examiners*; Seth Payson, *Assistant Teacher in Tamil and English Writing*; Michael B. Latimer, *Assistant Teacher*; Charles Hodge, Azel Bachus, Cyrus Kingsbury, and Paramantee, *Catechists, Distributors of Tracts, and Exhorters*.

BATTICOTTA.—Rev. Benjamin C. Meigs, *Missionary*; Mrs. Meigs; Rev. Daniel Poor, *Missionary and Principal of the Mission Seminary*; Mrs. Poor.

Gabriel Tissera, *Native Preacher*; Samuel Worcester, *Assistant Teacher*; Justin Edwards, *Teacher of Geography, &c.* John Colman, *Teacher of Arithmetic*; John Griswold, Israel W. Putnam, S. Church, and J. Matthews, *Teachers of various Branches*; George Dnsiel, *Teacher of Arithmetic and Tamil Grammar to select youths in the Free Schools*; Ebenezer Porter and Ampalavanen, *Superintendents of Free Schools*.

ODOOVILLE.—Rev. Miron Winslow, *Missionary*; Mrs. Winslow.

Asa McFarland, *Native Catechist*; R. W. Bailey, *Teacher of Arithmetic and Geography*; Charles A. Goodrich, John B. Frazier, and John B. Lawrence, *Teachers in Various Departments*.

PANDITERIPO.—Rev. John Scudder, M. D., *Missionary*; Mrs. Scudder.

Martin Tullar, *Native Medical Assistant*; Samuel Willis, T. W. Coe, and Sinnatampe, *Native Assistants*.

MANEY.—Rev. Levi Spaulding, *Missionary*; Mrs. Spaulding.

Mr. Woodward, owing to ill health, left Tillipally, April, 1823, and spent one year on the high lands of the neighboring continent. vol. xxv. pp. 81, 137, 172. He returned in April, 1829, with improved health.

Church.—The letters from the missionaries have not given the number of members. Several have been admitted and others are candidates. It is remarked in the Report, that—

The members of the church generally continue to give good evidence of their sincerity. Indeed, the friends of missions would be greatly animated in their benevolent exertions, could they behold the great change which Christianity is capable of effecting in the character and conduct of individuals, who had lived under the besetting influence of idolatry.

Preaching and Congregations.—There is stated preaching by the missionaries at the sev-

eral stations and occasionally in many of the adjacent villages. Much also is done in the villages by the Native Assistants, and by the young men in the Seminary, by way of reading to the people, exposing the errors of their system, and making known the truths of Christianity. A considerable portion of their labors have been among the native Catholics, and with encouraging success, though with violent and increasing opposition. The number of those who steadily attend on preaching is becoming greater, embracing of late some females. A Christian society has been organized at Pauditeripo, similar to that mentioned in the last Survey, at Tillipally. vol. xxv. p. 309. A spirit of inquiry is prevailing. The native assistants sometimes remark, "It is our business now, wherever we go, to answer inquiries respecting Christianity: the people will not let us rest."

Education.—The Seminary at Batticotta is rising, and gaining the notice and regard of the natives, and of those Europeans in the country, who are favorable to the missionary cause. vol. xxv. p. 300. The object of the Seminary is to qualify native young men to be teachers and superintendents of schools and preachers of the Gospel to their countrymen. In this attempt there has been great success, as is seen in the number of native assistants in the preceding view of the several stations. See also vol. xxv. p. 311. The course of instruction pursued may be seen, vol. xxiii. pp. 329—337; and the manner of the examination, vol. xxv. p. 203. The class that left the Seminary at the last examination consisted of 15, and that which entered from the Preparatory School, of 29. The present number is 77.

A class consisting of 18 or 20 young men who have passed through the Seminary are studying theology preparatory to becoming preachers.

In the Preparatory School at Tillipally there are 92 youths, exclusive of 20 day scholars.—When the last class left for the Seminary, 200 made application to be received into this school, and 50 were admitted. The Female Boarding School at Odooville contains 35 pupils; of whom five are members of the church, and two others are hopefully pious.—The Preparatory and Female Schools are exciting more and more attention, and applications for admission to them are becoming more and more frequent.—The whole number of scholars boarded at the expense of the mission is as follows:

Theological class,	19
In the Seminary,	77
Preparatory School,	92
Female Boarding School,	35
	223

A catalogue of the boarding scholars, to whom names have been assigned was inserted at p. 82 of the last vol. Concerning the boarding-school system the missionaries remark—

Of those who have been or are now in these schools, about 75 have become hopefully pious and been admitted to the church; of whom four have died in hope, three have been excommunicated, and four or five others more or less under discipline. Of the girls, nine have been married to Christian husbands with tolerably fair prospects. Of the young men, three have obtained places under government, three are acceptable teachers under others, and 17 are employed by us as teachers, catechists, or other assistants, and 12, with six or seven not members of the church, are pursuing the study of theology, generally with success. Others are coming forward with greater advantages than

these have had, and consequently, with better prospects of ultimate usefulness.

The Native Free Schools have been better attended the last year, than in almost any preceding one, and the children have made better proficiency in their studies. The number of the schools has, however, been somewhat reduced for want of adequate funds. The children are becoming more inquisitive and attentive to their Scripture lessons.—No report of the schools at Panditeripo has been received; but making, in case of that station, allowance for the decrease since the report of the preceding year, and the numbers will probably stand about as in the following table.

	Boys.	Girls.	Total.
Tillipally,	876	175	1,051
Batticotta,	601	89	690
Oodoville,	700	120	820
Panditeripo,	499	120	520
Manepy,	342	269	611
	2,919	773	3,692
Boarding Scholars,	188	35	223
Total receiving instruction, 3,107		808	3,915

Distribution of Books and Tracts.—This has become an important object with the missionaries, and the field opened before them for this kind of labor is almost boundless. A number of appropriate tracts, exposing the errors of the Catholics and the brahmins, have been prepared by them, and they have been furnished with a larger supply than heretofore. They have also put into circulation many Bibles, Testaments, or portions of them. The people now listen more attentively when they are read, receive them when given, and often solicit them. Dr. Scudder has given away 300 portions of the Bible, besides a great quantity of tracts. And Mr. Spaulding, on one tour to the pearl fishery, at Condachy, distributed 170 portions of Scripture, besides New Testaments, Psalters, catechisms, and 7,000 tracts; and remarked that he might have disposed of 20,000, as well as the 7,000. vol. xxv. pp. 31, 108, 233, 309.

Western Asia.

Commenced in 1819. Only one station in the countries adjacent to the Mediterranean is occupied at present by American missionaries. The station commenced at Smyrna by Messrs. Gridley and Brewer, mentioned in the Survey for 1822, was given up on the death of the former and the return of the latter to the United States. vol. xxiv. pp. 108, 259. The disturbed political state of the country has prevented other laborers from being sent to fill their places.—The withdrawal of the missionaries from Beyroot, which it is expected will be only temporary, was also owing to political disturbances. vol. xxiv. p. 343. The events which have recently transpired, give reason to hope that a more settled state of things will ensue; that the Gospel will have more free access; and that the missionaries may return to their labors in that quarter, with increased means for disseminating divine truth widely.—The few hopeful converts in Syria, and others favorably impressed by their intercourse with the missionaries, continue steadfast; and the favorable impression, and the effects of divine truth seem to have been more extensive than was previously supposed. vol. xxv. pp. 113, 204, 204, 245, 343. Asnad esh Shidiak has been reported to be dead, but the fact is not ascertained. There is no reason to think that his cruel confinement and abuse have caused him to renounce his profession.

MALTA.

An island in the Mediterranean, first occupied as the seat of the American mission press in 1822.

Rev. William Goodell, *Missionary*, Mrs. Goodell: Rev. Isaac Bird, *Missionary*; Mrs. Bird: Rev. Eli Smith, *Missionary*: Homan Hallock, *Printer*; Mrs. Hallock.

The principal labor at this station is directed to the preparation and printing of books of a moral and religious character, and elementary books for schools, to be circulated in the countries around the Mediterranean. The press is furnished with distinct founts of types for printing in Italian, Modern Greek, Armenian, and Arabic.—This island is obviously the best place in or about the Mediterranean, for such an establishment.

Mr. Temple, who previously had the superintendence of the press, returned to the United States; at the request of the Prudential Committee, in Sept. 1827. vol. xxiv. p. 333. Messrs. Goodell, Bird, and Smith, reached Malta a short time before he left; the last of whom took the superintendence of the press, till his departure for Greece with Mr. Anderson. vol. xxv. p. 261. when he was succeeded by Mr. Goodell.—Mr. Temple has been principally occupied during the last year in addressing congregations, auxiliary societies, and associations, on the subject of missions.

Labors of the Missionaries.—The missionaries, since their removal to Malta have been engaged principally in acquiring further knowledge of the Arabic, Turkish, and Armeno-Turkish languages, in translating or otherwise preparing books and tracts for publication, and in superintending the press. Mr. Bird is able to converse and preach in Arabic, and on this account possessed special advantages for making the tour on the Barbary Coast, in which he was engaged from about the first of March till the middle of August. vol. xxv. p. 262. Mr. Goodell, besides superintending the press, has been occupied in preparing books and tracts in the Armeno-Turkish language, and had, at the close of the last summer, ready for the press the whole New Testament, (mostly translated at Beyroot,) and nineteen tracts. In translating and in other labors connected with the press, he has been greatly assisted by the Armenians Carabet and Wortabet, who accompanied him from Beyroot; and Nicholas Petrokokino, a Greek, who was four years under the patronage of the Board in this country. vol. xxiii. p. 104. vol. xxiv. p. 351.—Mr. Smith is expected to take the superintendence of the press upon his return from his tour in Greece. As soon as public affairs will admit, it is expected that Mr. Bird will return to Beyroot, with an associate; and that Mr. Goodell, with an associate, will reside at Smyrna or some other place where the Turkish language is spoken. vol. xxiv. p. 351.

The Press.—By an accurate account of the operations of the American Mission Press, from the commencement in July 1822, to Dec. 31, 1828, it appears, that 124 separate books and tracts had been printed; viz. 72 in Modern Greek, 47 in Italian, and five in Armeno-Turkish. The number of copies was 211,850, and of pages 7,852,200. The average number of pages was 36; though eleven contained more than 100 pages each; one 270, and another 350. Of these above 5,000,000 pages had been put in circulation. During the last year the amount printed has been greatly increased, especially of publications in Armeno-Turkish. The number of publications in that language in August, was 19; all but three of which exceed eight pages. Among these are included some of the best practical

treatises on religion, with some of the best school books, and many of the best religious tracts in our language.

Agency of Mr. Anderson.—The Rev. Rufus Anderson was appointed by the Prudential Committee to visit the missionaries in the Mediterranean, confer with them, visit Greece and other countries, and collect information with reference to future operations in that quarter. vol. xxiv. p. 394. He arrived at Malta January 1, 1829, visited the Ionian Islands, the Morea, Greek Islands, and Smyrna, during the spring and summer. He was at Malta in September, expecting immediately to embark for the United States. In Greece he had satisfactory interviews with the President, Count Capodistrias, on the subject of education. vol. xxv. pp. 261, 334, 364.

Sandwich Islands.

The Sandwich Islands are ten in number, situated in the North Pacific Ocean. Six stations;—on the Islands of Oahu, Hawaii, Maui, and Tauai.

OAHU.

HONORURU:—Rev. Hiram Bingham, *Missionary*; Mrs. Bingham: Rev. Ephraim Weston Clark, *Missionary*; Mrs. Clark: Levi Chamberlain, *Superintendent of Secular Concerns*; Mrs. Chamberlain: Dr. Gerrit P. Judd, *Physician*; Mrs. Judd: Stephen Shepard, *Printer*; Mrs. Shepard: Miss Mary Ward.

HAWAII.

KAIRUA:—Rev. Asa Thurston, *Missionary*; Mrs. Thurston: Rev. Artemas Bishop, *Missionary*; Mrs. Bishop.

WAIKAEA:—Rev. Joseph Goodrich, *Missionary*; Mrs. Goodrich: John Hononii, *Native Assistant*.

KAAVAROA:—Rev. Samuel Ruggles, *Missionary*; Mrs. Ruggles: Thomas Hopu, *Native Assistant*.

MAUI.

LAHAÏNA:—Rev. William Richards, *Missionary*; Mrs. Richards: Rev. Lorrin Andrews, *Missionary*; Mrs. Andrews: Rev. Jonathan S. Green, *Missionary*; Mrs. Green: Stephen Pu-puhi and Taua, *Native Assistants*.

TAUAI.

WAINEA:—Rev. Samuel Whitney, *Missionary*; Mrs. Whitney: Rev. Peter J. Gulick, *Missionary*; Mrs. Gulick: Miss Maria Ogden.

The members of the reinforcement who sailed from this country in the *Parthian*, Nov. 1827, (vol. xxi. p. 386.) arrived at Honoruru in health, 30th of March, 1828, and immediately entered on their appropriate labors at the different stations. vol. xxv. pp. 20—27.

Progress of Religion.—The number of native members of the church was stated in the last Survey, to be 86, the members of the mission families and the Tahitian teachers being inadvertently included. It should have been 50. In October 1828, 72 were connected with the churches, and 14 candidates were expected to be admitted at Lahaina at the next communion, and five at Honoruru. The admissions reported since that time have been 17.—At Kairua a society of 500 has been formed of such as engage to live sober and moral lives, to attend diligently on the means of grace, and observe the duty of prayer, and if heads of fam-

VOL. XXVI.

ilies, to maintain family worship morning and evening. There is another society consisting of such as give good evidence of piety, consisting of 60, including the members of the church. vol. xxv. pp. 314—315. The congregation, which, the year before, consisted of from 2,000 to 3,000, was increasing down to the latest date.—At Lahaina, a society like the first mentioned at Kairua embraces more than 1000. The congregation consists of from 1,500 to 2,000. The chiefs are building a meeting house 104 by 50 feet. On the Island of Maui, with a population of 30,000, public worship is held on the Sabbath in not less than 20 places, conducted by native teachers.—The meeting house at Waikae will contain 1000, yet hundreds cannot gain admittance and the chiefs are erecting a larger house.

Education.—The whole number of pupils in the schools as estimated at the last Survey was 26,000. Since that time there has been a great increase. At an examination in July and August, 1828, it was 34,395. By the report of a subsequent examination of the schools on Maui, Molokai, and Lanai, the increase on those islands raised the amount to about 45,000, being one fourth of the whole population of the islands. On these three islands, with a population of 37,000, there were 18,000, almost one half, in the schools. vol. xxv. pp. 182, 210. The number of learners on Hawaii has greatly increased since the last reports. Nearly three quarters of all the learners are adults; and about one half of them can read. As large a portion probably of the people of the Sandwich Islands, as of any people in the world, are in school.—Exertions are made by the missionaries to raise the qualifications of the teachers, and schools for training them are established at Lahaina and Kairua; each containing between 100 and 200. The number of native teachers, probably exceeds 500. The schools are examined by the missionaries once or twice in a year. vol. xxv. pp. 54, 117, 147, 210, 211, 192, 246, 273, 317.

The Press.—Two presses are kept in constant operation, and are altogether inadequate to furnish books for the schools and gratify the desires of the people for reading. The printing is confined to elementary school-books, portions of the Scriptures, hymn-books, and other small books and tracts on moral and religious subjects. These are all translated into the language of the islands, or otherwise prepared by the missionaries.—The whole amount of printing executed since the establishment of the press cannot be definitely stated. In Oct. 1826, it exceeded 1,500,000. Between Dec. 1827 and Sept. 1828, 51,000 copies of different books and tracts were printed, making 2,417,200 pages, and consuming 160 reams of paper; and it was estimated in Feb. 1829, that 3,000,000 pages would be printed during the year ending the following April. Allowing 1,300,000 pages for the time not embraced in these estimates, and the number of pages printed at the islands, in April 1829, was 7,000,000. Having two presses, and the native workmen having become acquainted with the business, it is estimated that 600 reams of paper can be printed there in a year, which will furnish what is equivalent to 22,000 volumes of 300 pages each. This quantity of paper has been sent out during the last year.—In addition to the printing done at the islands, 15,000 copies of each of the Gospels of Matthew, Mark, and John, translated by the missionaries, amounting

to 2,565,000 pages, have been printed in this country, for the mission: and also 65,000 copies of one tract, and 40,000 of another, amounting together, to 1,109,000 pages: making, as nearly as can be estimated, the whole number of pages printed in the language of the Sandwich Islands, and for promoting the instruction and salvation of the people there, TEN MILLIONS, SIX HUNDRED AND SIXTY-FIVE THOUSAND PAGES. The four Gospels are all printed. Acts was ready for the press in Feb. 1829, and the Epistles, and portions of Genesis and the Psalms were in a course of preparation. The aim of the missionaries is to give the whole Bible to the natives, in their own languages, as speedily as practicable.

Improvements among the People.—As might be expected, the people are rapidly advancing in knowledge, and the desire of it seems to be almost universal. There is a great improvement as to industry and habits of doing business. They have also enacted and enforced many salutary laws for the promotion of order and morality, forbidding Sabbath breaking, intoxication, lewdness, theft, and murder. The adoption of the Christian form of marriage is very general. During a single tour for the examination of schools, Mr. Bishop solemnized 134 marriages; and Mr. Richards has solemnized at Lahaina 994; 611 of which were in one year. Very few are found to break the marriage covenant. vol. xxv. pp. 53, 212, 147—151.

Mr. and Mrs. Ely, mentioned in the last Survey, as residing at Kaavaroa, were obliged to return to this country on account of ill health. vol. xxv. p. 133. It is hoped that they may resume their labors at the island.

Rev. Jonathan S. Green, one of the last reinforcement, embarked at Honoruru, for the Northwest Coast, 13th of last Feb. for the purpose of collecting information with reference to the establishment of a mission there. vol. xxv. p. 397.

North-American Indians.

Missions have been established by the Board among the *Cherokees, Chickasaws, Choctaws, Chickasaws of the Arkansas, Osages, and the Indians in Ohio, at Mackinaw, Green Bay, and in the State of New York.*

CHEROKEES.

Commenced 1817.—8 stations.

BRAINERD.—John C. Elsworth, *Teacher and Superintendent of Secular Concerns*; Mrs. Elsworth: John Vaill, *Farmer*; Mrs. Vaill: Ainsworth Blount, *Farmer and Mechanic*; Mrs. Blount: Henry Parker, *Miller*; Mrs. Parker: Luke Fernal, *Mechanic*; Lucy Ames, *Teacher*.

CARMEL.—Rev. John Thompson, *Missionary*; Mrs. Thompson: Isaac Proctor, *Teacher and Catechist*; Mrs. Proctor: Josiah Hemingway, *Farmer*; Hannah Kelley.

CREEKPATH.—Rev. William Potter, *Missionary*; Mrs. Potter: Erminia Nash: Delight Seargent, *Teacher*.

HIGHTOWER.—Rev. Daniel S. Butrick, *Missionary*; Mrs. Butrick.

WILLSTOWN.—Rev. William Chamberlin, *Missionary*; Mrs. Chamberlin: Sylvester Ellis, *Farmer*; Mrs. Ellis: Mrs. Hoyt, widow of the Rev. Ard Hoyt: John Huss, *Native Catechist*.

HAWEIS.—Dr. Elizur Butler, *Physician and Catechist*; Nancy Thompson, and Flora Post, *Assistants*.

CANDY'S CREEK.—William Holland, *Teacher and Catechist*; Mrs. Holland: Catharine Fuller, *Assistant*.

NEW ECHOTA.—Rev. Samuel A. Worcester, *Missionary*; Mrs. Worcester: Sophia Sawyer, *Assistant*.

The following tabular view of the churches and schools at the several stations, is as accurate as the most recent intelligence admits of. The members of the mission families are not, of course, included among the members of the church.

Stations.	Chhs.	Schls.
Brainerd,	22	52
Carmel,	37	30
Creekpath,	17	31
Hightower,	27	19
Willstown,	34	10
Haweis,	38	8
Candy's Creek,	17	30
	182	180

Church.—During the year ending July 1, 1829, three persons were admitted to the church at Brainerd, five at Carmel, three at Willstown, twelve at Haweis, and eight at Candy's Creek; making 31 in the nation: and at the close of that period 20 were candidates for admission at the different stations, and about 20 others were regarded as hopefully pious. The members of the churches generally are very attentive to preaching, and use diligently all the means of grace. They are exemplary in their conduct, and many of them make great exertions to suppress vice, disseminate religious knowledge, and manifest more maturity of Christian character. Public worship, conducted by native members of the church, is held in three or four places remote from the stations. vol. xxv. pp. 118, 310, 319, 373, 374.

Schools.—At the schools generally, the pupils have attended more regularly than heretofore and made better progress. Parents set a higher value on the schools, and exert themselves more to educate their children. Some of the schools have, however, been affected by the agitation occasioned by the apprehension of being removed west of the Mississippi.—More than 100 of the scholars board in the mission families, and are trained to various kinds of labor. Many leave the schools annually with an education sufficient for the common business of life.

Improvement among the People.—The progress of the Cherokees in civilization and morality were noticed at pp. 58 and 59, of the last volume. They are becoming more industrious, a large portion have good farms and comfortable houses, raise an abundance of the necessities of life, and manufacture their own clothing.—During the year societies have been formed, in various parts of the nation, for the promotion of temperance, on the principle of entire abstinence, and large numbers have joined them. A national society for this object was formed at New Echota during the last session of the legislature. The civil officers enforce the laws against the introduction of ardent spirits, and impose fines on transgressors. A great reformation has been the consequence. vol. xxv. pp. 318, 319, 345, 374. The system of government adopted 1827, vol. xxiv. pp. 193, 390, has gone into steady operation, and the people are con-

tented and orderly.—Most of the adults can read their own language.

Press.—The press in operation at New Echota, is owned and directed by the Cherokee government. They have founts of Cherokee types in the character invented by Guess. vol. xxiv. p. 162. The *Cherokee Phoenix*, a weekly newspaper is printed at it, in Cherokee and English; together with the constitution and laws of the nation, and the journals of their legislature.—The Gospel of Matthew and a collection of hymns translated by Mr. Worcester, have been printed in the Cherokee character, in an edition of 1,000 copies each. The people every where manifest a strong desire to obtain them, and most of them have been distributed. Societies have been formed to aid in the gratuitous distribution of them and of other tracts which, it is hoped, will soon be printed. vol. xxv. pp. 365, 373, 374.

Rev. John Thompson, Mrs. Thompson and Miss Catharine Fuller, who were mentioned at p. 33 of the last vol. as having started for this mission, arrived at Carmel, Jan. 29, 1829.

Mrs. Fernal died at Brainerd, 13th of last October. Mrs. Butler died at Haweis, Nov. 21.

CHICKASAWS.

Commenced by the Missionary Society of the Synod of South Carolina and Georgia, 1821; and was transferred to the Board, Dec. 1827. Situated in the northern part of the state of Mississippi.

TOKSHISH.—James Holmes, *Licensed Preacher*; Mrs. Holmes.

MARTYN.—Rev. William C. Blair, *Missionary*; Mrs. Blair.

CANEY CREEK.—Rev. Hugh Wilson, *Missionary*; Mrs. Wilson; Prudence Wilson.

Rev. Thomas C. Stuart, who commenced this mission and was its superintendent, has been obliged by declining health to leave it, with little hope of resuming his labors.—*Monroe*, the oldest station, has been relinquished and the property transferred to Tokshish, which is only two miles distant.

State of Religion.—During the past year, as during the preceding year, there has been a prevailing attention to religious instruction. vol. xxiv. p. 283; vol. xxv. pp. 300, 386.—The church at Tokshish is the only one in the nation. This consists of about 80 members; of whom 10 reside near Martyn. From July 1823 to Oct. 1829, 23 persons were admitted, and 10 or 12 others are hopefully pious; and 40 or 50 others appear to be seeking the salvation of their souls.

Mr. Joseph B. Adams, a licensed preacher, is temporarily employed as an evangelist.

Schools.—The school at Tokshish consists of 20 scholars; Martyn of 27; Caney Creek of 35; making the whole number 82. The schools at Martyn and Caney Creek are supported by funds of the Chickasaws. More than 20 of the scholars are boarded and taught at a school in Tennessee at the expense of the mission; and about 30 others are boarded in the mission families.

The condition of the Chickasaws is obviously improving. The chiefs are more decided in favor of the schools and the preaching of the Gospel. Laws enacted against the introduction of whiskey were very strictly enforced, and a great reformation occasioned for a while; but of late, some change of rulers, with anxiety respecting removal, have made the laws to be less regarded.

GHOCTAWS,

In the central part of the state of Mississippi. Commenced, 1818.—8 stations.

ELLIOT.—John Smith, *Farmer and Superintendent of Secular Concerns*; Mrs. Smith: Joel Wood, *Teacher*, Mrs. Wood: Zechariah Howes, *Farmer*; Mrs. Howes: Mrs. Hooper, *Teacher*.

MAYHEW.—Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Mrs. Kingsbury: Ebenezer Bliss, *Farmer*: Anson Gleason, *Teacher and Mechanic*; Mrs. Gleason; Philo P. Stewart, *Teacher and Manager of Secular Concerns*; Mrs. Stewart: Elijah S. Town, *Teacher and Farmer*: Hannah Cone, *Teacher*.

EMMAUS.—Moses Jewell, *Assistant Missionary and Catechist*; Mrs. Jewell: David Gage, *Teacher*; Mrs. Gage: Pamela Skinner.

GOSHEN.—Rev. Alfred Wright, *Missionary*; Mrs. Wright: Elijah Bardwell, *Farmer*; Mrs. Bardwell: Samuel Moulton, *Teacher*; Mrs. Moulton: Ebenezer Hotelkin, *Teacher and Catechist*: Eliza Buer.

AI-UK-HUN-NA.—Loring S. Williams, *Licensed Preacher*; Mrs. Williams.

HEBRON.—Calvin Cushman, *Farmer and Catechist*; Mrs. Cushman: Philena Thatcher, *Teacher*.

SCHOOL AT MR. JUZON'S.—Adin C. Gibbs, *Native Teacher*.

YOK-NOK-CHA-YA, (near Col. D. Folsom's.)—Rev. Cyrus Byington, *Missionary*; Mrs. Byington: Anna Burham, *Teacher*: Nancy Foster.

Rev. Harrison Allen, *Missionary*, with Mrs. Allen, Mr. John Dudley, and Miss Eunice Clough, *Teachers*, are on their way to join this mission.

Progress of Religion.—More than a year ago a prevailing attention became apparent in the northeast district of the Choctaw nation; which, in the course of the last year, spread into all parts of the nation, the excitement becoming more strong, and continued without abatement, till the date of the latest intelligence. The people had before manifested the utmost indifference to the preaching of the Gospel, and seldom could 15 or 20 be collected at a meeting; and those would hear without appearing to be interested or to understand. Now 400 or 500 often assemble, and appear to understand the Gospel, to be convinced of sin, and intent on securing their salvation. At one meeting of about 500 persons, 270 professed to be anxious inquirers; Mr. Wright has the names of more than 600 in the southern districts who profess to be anxious inquirers; and the number in the nation is estimated to be 3,000, or one fourth of all the adults.—A great change has taken place in the moral aspect of the nation. More than 2,000 have begun to pray. The Sabbath is generally observed. The three principal chiefs, and very many subordinate chiefs old men, and young men, formerly educated in the mission schools have been deeply interested, and it is hoped, that many of them have been born again. There has been very little opposition.

—During the year ending July 1st, 60 persons united with the church by profession. In November the church consisted of 102, exclusive of the mission family; of whom 84 were Choctaws. Many others are hopefully pious. Great caution is exercised in admitting to the church. The character of many converts was given, vol. xxv. pp. 282, 321. Notices respecting the revival. pp. 121, 187, 263, 300, 320, 346, 383, 384.

Education.—Schools are taught at each of the eight stations, and at various other villages. The following is a summary view of them Sept. 1. The desire to learn to read and sing in their own language is almost universal.

Native pupils in the English schools,	172
Pupils learning English in Choctaw schools,	24
Pupils learning Choctaw only,	100
	296
White children in all the schools,	23

Total, 319

Pupils boarded, principally in mission families,	162
Males in seven of the schools,	138
Females,	100

Of the pupils studying English, 67 read well in any book—61 others in the New Testament—and 20 in easy reading lessons—108 wrote—37 composed in English—43 were in arithmetic—and 59 in geography. In the Sabbath schools about 20,000 verses of Scripture have been recited, besides hymns and answers in catechisms.

Many Choctaw schools in the southern part of the nation are not included in the statement given above. A native, formerly a member of the school at Emmaus, taught four in rotation, embracing 90 scholars. Near Goshen, 20 captains have requested that each might have a Choctaw school in his neighborhood. For the estimation in which the schools are held, see vol. xxv. p. 280.

Preparation of Books.—Three books in the Choctaw language were published two years ago—one an introductory spelling-book of 15 pages, another spelling-book of 160 pages, and the third a reading book, of 144 pages, consisting of Scripture extracts and other useful matter; designed principally for the adult Choctaws. Since the attention to religion commenced, the desire to learn to read has become very strong and general. A book of 59 hymns is printed in an edition of 2,000, which it is expected will be demanded immediately. The first of the former books is to be reprinted in an edition of 3,500 or 4,000 copies.

Improvement among the People.—On this subject Mr. Kingsbury remarks—

The Gospel has had a commanding influence in different parts of the nation. The Choctaws have laid aside not only their vices, but their amusements. Instead of assembling for ball plays and dances, as formerly, they now assemble for prayer and praise, and to converse on subjects which tend to their moral improvement. Parental influence is now exerted to a considerable extent to encourage and sustain those principles and habits which are inculcated on the children while at school.—A powerful impulse has been given to industry. Hundreds of Choctaws can now be hired to do many kinds of farming work on reasonable terms.

CHEROKEES OF THE ARKANSAS.

Residing principally on the north side of the Arkansas river, 250 to 300 miles east of the Mississippi.—Mission commenced 1820.

In May, 1823, this portion of the Cherokees exchanged the lands which they then occupied, for lands immediately west of them. vol. xxiv. p. 291. They have been engaged in removing during the last year. The schools at *Dwight* and *Mulberry*, were in an unsettled state during the last winter, and in the spring were suspended, till the Cherokees should become settled, and the mission family prepared to receive them in their new residence.—Evangelical labors

among the people have been very limited, owing to their disturbed state, and to the variety of other labors devolving on the missionaries, while preparing the new station.

It is expected that there will be three stations: the principal one, called *Dwight*, is upon the Salisa, a northern branch of the Arkansas, about 100 miles west of the old station, and 30 miles east of Fort Gibson. Information has not been received respecting the sites of the other two.

The Rev. Alfred Finney, the oldest member of this mission, died June 13th. vol. xxv. p. 337.—Mrs. Wisner died 24th of Aug. p. 365.

DWIGHT.—Rev. Cephas Washburn, *Missionary*; Mrs. Washburn: Jacob Hitchcock, *Steward*; Mrs. Hitchcock: James Orr, *Farmer*; Mrs. Orr: Samuel Wisner, *Mechanic*; Aaron Gray, *Mechanic*; Asa Hitchcock, *Teacher*; Mrs. Hitchcock: Ellen Stetson, *Teacher*; Cynthia Thrall.

Dr. Marcus Palmer, *Licensed Preacher and Physician*, with Mrs. Palmer, is expected to occupy another station.

Samuel Newton, *Teacher and Mechanic*, with Mrs. Newton, is expected to occupy a third station.

The church last year contained 11 native members. There was preaching at stated times at nine places, congregations varying from 20 to 120.—The boarding school at the old station contained 60 pupils. About 30 attended daily at Mulberry.

OSAGES.

On the Nesho and Osage rivers, 300 miles west of the Mississippi. Commenced 1820.—3 stations.

UNION.—Rev. William F. Vaill, *Missionary*; Mrs. Vaill: George L. Weed, M. D., *Physician*; Mrs. Weed: George Requa, *Steward*; Mrs. Requa: Abraham Redfield, *Mechanic*; Mrs. Redfield.

HOPEFIELD.—Rev. William B. Montgomery, *Missionary*; Mrs. Montgomery: William C. Requa, *Farmer and Catechist*; Mrs. Requa.

HARMONY.—Amasa Jones, *Teacher and Licensed Preacher*; Mrs. Jones: Daniel H. Austin, *Mechanic*; Mrs. Austin: Samuel B. Bright, *Farmer*; Mrs. Bright: Richard Colby, *Mechanic*; John Austin, *Assistant Teacher*; Miss Etris.

Rev. Nathaniel B. Dodge, with his family, left Harmony, with the approbation of the Prudential Committee, last spring, and is preaching in the white settlements of Missouri.

Circumstances caused the Committee to deem it expedient to relinquish for the present the station called *Neosho*, and Rev. Benton Pixley, with his family, is now laboring among the white settlements in Missouri, but will probably soon resume his labors among the Osages.

State of Religion.—In the early part of the year, one of the missionaries remarked—

I am more than ever encouraged relative to the final success of this mission. I believe this is the unanimous feeling of the mission family here. I am also persuaded that there never was a time when they entered with more energy into their respective labors, nor a time when a greater amount of evangelical labor was demanded, or could be turned to better account. It has been already proved that some of the people are desirous to hear the good word of God which is able to make them wise unto salvation. vol. xxv. pp. 123—126.

Subsequently the missionaries had less access to them, owing to the small hands near Har-

ny and at Hopefield having been disturbed and partially dispersed, and the Neosho station having been relinquished. The feelings of the people seem to continue the same.

Education.—There are two boarding schools—one at Union and the other at Harmony. The former contains 45 pupils; of whom 26 are Osages, 17 Creeks, and two Cherokees: the latter contains 40 pupils, nearly all of Osage descent. The members of both schools make good progress, and are promising.

The settlement of the Cherokees and Creeks in the neighborhood of Union considerably enlarges the sphere of usefulness at that station.

INDIANS IN OHIO.

On the Maumee river.—1 station, near the Ottawa reservations, 20 miles from lake Erie.

MAUMEE.—Rev. Isaac Van Tassel, *Missionary*; Mrs. Van Tassel, Sarah Withrow; Hannah Riggs. A man has been hired to teach the school a part of the year.

The school contains 23 scholars. Considerable evangelical labor has been performed among the Ottawas, and in the neighboring white settlements, with the appearance of success.—One young Indian woman has been admitted to the church during the year. Six or eight others are members, or hopefully pious.

MACKINAW.

Station on the island, in the straits between lakes Huron and Michigan.

Rev. William M. Ferry, *Missionary and Superintendent*; Mrs. Ferry, John S. Hudson, *Farmer*; Mrs. Hudson; Martin Heydenburk, *Mechanic*; Mrs. Heydenburk; Frederic Ayer, *Teacher*; Eunice Osmar, Elizabeth McFarland, Delia Cook, Miss Goodell, Miss Taylor, Miss Hotchkiss, and Miss Stevens, *Teachers and Assistants*.

This mission is not designed specially for any one tribe of Indians. The scholars have been collected from a great variety of places about the upper lakes and the head waters of the Mississippi.

Religious Influence of the Mission.—There was no church, or Protestant minister, or professor of religion at Mackinaw, when the mission was commenced. The number admitted to the church since its organization, in 1822, exclusive of the mission family, is 63; of whom 52—25 of Indian descent and 27 whites—still remain members. Of these 15 are or have been members of the school. Unusual attention to religious instruction prevailed in the school and village during last winter and spring, as the result of which 33 have joined the church. Ten or 12 others, of whom four or five are of Indian descent, give evidence of being born again.—Some manifest eminent piety. vol. xxiv. p. 381. xxv. pp. 154, 213.—The congregation on the Sabbath, consisting of the mission family, the school, and the people of the village, is usually from 200 to 250.

School.—In July last the school consisted of 104 scholars of Indian or mixed descent—56 boys and 48 girls—who were all boarded in the mission family, and taught by three instructors. The expenses of about 20 are paid by their parents or friends. From 40 to 50 children from the village attend school daily.—The boarding scholars, both boys and girls, are employed, when out of school, in useful labor. There is also a large and flourishing Sabbath school.

STOCKBRIDGE INDIANS.

On the southeast side of Fox river, 20 miles from Green Bay.—1 station.

STATESBURG.—Rev. Cutting Marsh, *Missionary*; Augustus T. Ambler, *Teacher*.

Rev. Jesse Miner, the former missionary, died at this station last winter, and his family have returned to their friends. The number of Indians in this band is about 250. The tribe formerly resided in Massachusetts, afterwards in New York, and removed to Statesburg between 1822 and 1829. Their town is about four miles by two.

Church.—The Gospel was first preached among the Stockbridge Indians by Sergeant and Edwards, nearly 100 years ago, and a large church gathered. The church now consists of 39, of whom 28 have been hopefully converted and joined the church since Mr. Miner went there in July 1827.—About 100 attend meeting on the Sabbath, and are very serious and orderly.

Education.—A school was established among them nearly 100 years since, and has been continued, with some interruptions, though generally taught by one of their own number. It now contains about 30 scholars.—Nearly all the people understand English and can read the Bible. They have small libraries for the Sabbath school and for the adults. Nearly every family has a Bible and hymn book.

The people are farmers and mechanics, with good farms and comfortable buildings. Order and morality generally prevail. Family prayer is practised by the members of the church and some others.

INDIANS IN THE STATE OF NEW YORK.

Among the Senecas and Tuscaroras, near lake Erie and the Niagara river.—3 stations.

TUSCARORA.—John Elliot, *Teacher and Licensed Preacher*; Mrs. Elliot; Miss Henderson, *Teacher*.

SENECA.—Rev. Thompson S. Harris, *Missionary and Superintendent*; Mrs. Harris; Hanover Bradley, *Farmer and Steward*; Mrs. Bradley; Mr. Morton, *Teacher*; Asenath Bishop, Phebe Selden, Rebecca Newhall.

CATTARAUGUS.—Rev. Hiram Smith, *Missionary*; William A. Thayer, *Teacher and Catechist*; Mrs. Thayer.

State of Religion.—Last year the church at Tuscarora contained 14 native members, at Seneca 49, and at Cattaraugus 23; in all 86. These are supposed to be the present numbers. The congregation at each of the stations has increased, and some special seriousness has been manifested at Cattaraugus. A neat and commodious meeting house has been erected at the expense of the Indians at Seneca, (vol. xxv. p. 234,) and that at Tuscarora has been completed.—The monthly concert for prayer is attended and contributions made by the Indians at Seneca and Cattaraugus.—Societies for the promotion of temperance have been formed, and large numbers have totally abandoned the use of ardent spirits. vol. xxv. p. 216. The people are improving in industry and morality. vol. xxv. p. 90.

Schools.—The school at Tuscarora contains about 20, at Seneca 50, at Cattaraugus 35. The last two are boarding schools, that at Cattaraugus

gus principally at the expense of the Indians. vol. xxv. p. 93.—The Gospel of Luke, translated by Mr. Harris, has been printed in the Seneca language, at the expense of the American Bible Society, 1,000 copies. A small collection of Hymns by Mr. Harris, and a small spelling book have also been printed. vol. xxv. p. 365.

China.

The Prudential Committee, as stated in their Nineteenth Annual Report, p. 111, have for a year or two, been desirous of sending a missionary to China, or to those speaking the Chinese language in the adjacent countries. They were strongly urged to this measure by the Rev. Dr. Morrison, missionary of the London Missionary Society to that place, and by an American merchant, engaged in the Canton trade, who has manifested a very deep interest in accomplishing the object. Rev. Elijah C. Bridgman, missionary, embarked at New York for Canton, Oct. 14. vol. xxv. p. 364.—His labors will be directed to the acquisition of the Chinese language; the distribution of books, tracts, and especially the Holy Scriptures in Chinese and English; preaching on the Sabbath to assemblies of English and American merchants and seamen, and to the Chinese, as soon and as far as Providence shall open the way.

Summary.

The following summary includes the missionaries who are now on the way to their respective fields of labor, though their names are not mentioned in connection with any station.—Those only are called *Catechists*, who are licensed by some ecclesiastical body, and those only are called *Native Assistants*, who are immediately connected with the mission families:

<i>Stations,</i>	44
<i>Missionary Laborers from this Country:—</i>	
Ordained Missionaries,	46
Licensed Preachers,	5
Catechists,	3
Other Missionary	47
Assistants, { Men,	124—171—225
{ Women,	
<i>Native Assistants,</i>	41
Besides these, there are native teachers of free schools in Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first taught, and all of whom are superintended in their labors, by the missionaries,—amounting to about	600
<i>Native Members of the Church:—</i>	
India,	102
Western Asia,	4
Sandwich Islands,	108
North-American Indians,	556—770
increase during the year,	247
<i>Learners in the Schools:—</i>	
India,	5,545
Sandwich Islands,	45,000
North-American Indians,	1,034—51,579
Of these there are in the Boarding Schools about	910
Increase during the year,	18,660
<i>Printing Presses:—</i>	
Bombay,	2
Ceylon,	1
Malta,	2
Sandwich Islands,	2—7

These presses have printed, or are in readiness for printing, in nine different languages. During the last year 175,000 pages have been printed in the Cherokee language, and 172,000 in the Choctaw, at the expense of the Board though not at its presses. Nearly that amount has been printed in the Seneca language. The whole amount printed during the past year cannot be stated exactly, but by the best estimate which circumstances permit, the number of copies of different works printed, cannot vary much from 200,000, and the number of pages 7,000,000; making the whole amount printed for the missions of the Board since their establishment, not less than 700,000 copies, and 27,000,000 pages.

American Board of Foreign Missions.

Ceylon.

EXTRACTS FROM A COMMUNICATION OF MR. MEIGS, DATED BATTICOTTA, 12TH OF APRIL, 1829.

The latest communications from the mission in Ceylon, inserted in the numbers for September and October of the last volume, were dated three months earlier than those recently received. The following is a view of the different departments of labor at Batticotta. Letters from the other stations have been received and will be inserted hereafter.

General Aspect of Affairs at the Station.

Nothing very remarkable has occurred in any of the departments of labor. All things have moved forward in rather a uniform and uninterrupted manner. There have been during the year some seasons of more than usual religious excitement, and our hopes were strong, particularly near the close of the year, that God was about to revive his work, especially among

the youths in the seminary. Several members of the church were stirred up to more than usual fervor in prayer, and greater zeal and fidelity in recommending the religion of Christ to others. A considerable number of the young men in the seminary have voluntarily attended the meeting for inquiry, and have appeared to be more or less engaged in seeking the salvation of their souls. The excitement has, however, in a great degree subsided. Undoubtedly good has been done, but to what extent it is difficult to determine. A number in the seminary, as well as the master of the 'Charleston Sabbath School,' are desirous of being admitted into the church. Of the piety of some of them we have strong hopes. But we shall probably defer receiving them at present, for want of that evidence of decided piety, which in all cases is so extremely desirable.

Preaching on the Sabbath.

Our congregations on the Sabbath have been better during the past year than formerly. We have nearly the same persons from Sabbath to Sabbath. The congrega-

tion consists of the members of our own families, students in the seminary, the larger children in the native free schools and the schoolmasters, all the workmen who are employed about the premises during the week, and all others who are statedly employed by us. In addition to these, a few of our neighbors usually attend. Most of these have heard the Gospel preached for such a length of time, that they may be said to hear it understandingly. Mr. Poor and myself take turns in the morning service at the station, and in the afternoon there is usually preaching in one of the school bungalows. The members of the church continue, with much encouragement, the practice of going out into the villages on Sabbath afternoon to speak to the people, distribute tracts, catechise the children in the schools, and also to read tracts and portions of the Bible to the people. By the reports of their labors, which they make to us every Saturday evening, we learn that they meet with increasing numbers among the people who are disposed to hear and to inquire, and with not a few who acknowledge the excellency of the Christian religion. Many persuade themselves that they should embrace it, were it not for fear of their friends and neighbors. No doubt they would be willing to make an outward profession of Christianity, if this fear were removed; especially if they could obtain any worldly advantage by it. But they are yet in a great degree ignorant of the deep depravity of their hearts, which is the real cause of opposition to the pure and holy religion of Christ. When urged to accept of it, many of them say, "Your religion is excellent, but it is too strict for us: we have no power to conform to its holy requirements: we cannot forsake those sins which it forbids, nor perform those duties which it requires."

Week-day and Village Preaching.

During the dry season Mr. Poor and myself continued the practice of evening preaching at our several school bungalows, usually twice in a week, as mentioned in my former journal. Our custom was to preach in the same place for five or six weeks in succession, and then go to another village; thus giving all an opportunity of attending. In most villages we were very kindly received, and many of the people appeared to hear the word with sincere pleasure, and to be convinced that we were their friends and were seeking to promote the highest welfare of themselves and children. In some villages where we formerly had but a small attendance, much larger numbers came to hear. Our audiences varied from 50 to 150. In four or five villages we had the pleasure of statedly beholding the attendance of a considerable number of *females*. In the potter's village in Changany, as many as 36 frequently at-

tended. In other villages 10, 15, and 20 often attended. The strong barriers and prejudices on this subject appear to be gradually giving way to a better state of feeling, and we cannot but indulge the pleasing hope, that the time is not far distant, when it will be fashionable for women, as well as men, to attend statedly the preaching of the Gospel. But though some few are willing to attend in the evening at the school bungalows, none of them are willing to attend on the Sabbath at the station; or perhaps it would be more proper to say, that none of their husbands are willing to have them attend.

Another stated season of making known the Word is every noon to our workmen who are engaged in building for the seminary. We have usually from 20 to 50, including a few other people on the premises who are required to attend. As we found it very difficult to secure their punctual attendance either at morning or evening prayers in the chapel, we require them all to assemble immediately on leaving their work at 12 o'clock, when a portion of Scripture is read and explained to them, accompanied with suitable exhortation. They are then dismissed with prayer. Mr. Poor formerly attended to this duty, but for the last half of the year it has devolved upon me. I have been much pleased and encouraged by the strict attention and orderly behavior of nearly all of them. Many of them evince by their intelligent answers to questions put to them, that they have made very considerable progress in a knowledge of divine things.

Gabriel Tissera, who has been often mentioned as a valuable teacher in the seminary, and preacher to his countrymen, had fallen into a state of derangement, and had been able to afford but very little assistance for nearly a year preceding the date of the communication. The loss of his services, both as a teacher and preacher, was very seriously felt by the mission. His derangement still continued, and it was very uncertain when he would be able to resume his labors in the mission.

Increasing Influence of the Truth.

During the past year, I have made one short tour to the neighboring islands, and have occasionally visited the bazar in Changany for the purpose of speaking to the people and distributing tracts. It is very evident that light and knowledge are spreading among the people. The strong attachment to heathenism, which formerly existed, is greatly diminished in many of them. They now hear the Gospel and receive tracts much more willingly than formerly. Indeed, the change in this respect, in many villages, where they have often heard the Gospel is very manifest to us,

though probably little noticed by the people, as it has been gradual. We have many encouragements to persevere in this great and glorious work, of publishing the glad tidings of salvation to this people. O that our ability and zeal were in proportion to the magnitude of the object! But we have the promise of God that "in due season we shall reap if we faint not." His promise cannot fail. Surely then even this people, low, and degraded, and ignorant, and brutish as they are, shall yet, many of them, be gathered into the fold of Christ.

Tamul Scriptures and Tracts.

During the past year the number of different portions of the Tamul Scriptures, that have fallen to the lot of the 'Batticotta Bible Association,' has been much greater than in any former year. Never before could we be said to have any thing like a supply. It is also worthy of grateful notice, that the late editions from Madras, are very beautifully printed, and are very acceptable to the people. They are also greatly admired, especially by our schoolmasters and native members of the church, and by all who are accustomed to read them. We have now the new translation as far as Romans printed in the octavo size, and part of the edition bound up in small portions for the use of our schools, and for more convenient and profitable distribution among the people. The different portions form excellent reading books in the schools during the week, but especially on the Sabbath. In this way, not only about one hundred schoolmasters connected with our mission, but many hundred children of both sexes, are daily becoming acquainted with the Christian Scriptures, and thus prepared to understand the Gospel when it is preached to them. May we not hope that the effect thus produced upon the minds of the rising generation, though slow in its operation, will in many cases at least be salutary and permanent.

The number of good tracts that have been printed at Nellore, during the past year, has been greater than in any former year, though by no means an adequate supply for the numerous population within our reach. The demand for them is also greatly increased. Many who were formerly unwilling to receive them now receive them gladly. The tracts are also much used by the children in our native free schools as reading lessons. The prospect of great and permanent good effected by tracts and portions of the Scriptures among this people was never so great as at present. There is indeed a great and effectual door of usefulness opened before us, which I trust will not be shut until this whole land shall be illuminated by the glorious Gospel of Christ.

During the past year, the Batticotta Tamul Bible Association, which has before

been described to you, collected and paid over to the treasurer of the Jaffna branch the sum of 168 rix dollars, or \$56. The quarterly meetings of the association continue to be held with much interest and profit to the members.

School for Monitors.

The native free schools under the care of the several stations are of course taught by native teachers; though superintended, the studies and books assigned, and the scholars frequently examined by the missionaries. Well qualified teachers were not to be expected at first, especially in those branches of which even the learned men of those countries are entirely ignorant.

It has long been an object of attention to bring forward the monitors in the several native free schools in their studies, so as eventually to prepare them to be schoolmasters. This has heretofore been done to some extent; but never so effectually as during the latter part of the last year. We have now opened a school on the mission premises, taught by George Dashiell, for the express purpose of training the first boys in our schools for schoolmasters. We have long greatly desired to introduce into our native free schools some knowledge of geography, grammar, and arithmetic; but have hitherto been unable to accomplish any thing in this way worthy of notice, for want of competent teachers. We have now, by means of this school, a fair prospect of providing ourselves with competent teachers. The school consists of 16 lads of good promise, who are pursuing these branches under Dashiell with very encouraging success. Thus we are beginning to reap some of the fruits of our seminary and boarding school system. Without this, it would have been impracticable for a long time, at least, to have introduced a knowledge of these sciences among the people.

Native Free Schools.

These have been better attended during the past year, than in almost any preceding one. That fearful scourge, the cholera, has not been permitted to scatter them as heretofore. The children have therefore attended with more regularity, and have in general made better proficiency in their studies, than formerly. The monthly accounts of their progress in learning have exhibited more full lessons in proportion to the whole number of children in the schools, than in any former year. The schools are superintended by Ebenezer Porter and by Ampalavanen, a young man who was formerly a monitor in the Batticotta native free school, but is now become a very intelligent and active young

man, and is of great assistance in visiting and examining the schools; and especially in hearing the first classes read the Scriptures and tracts. I also furnish them with tracts for distribution as they go about from day to day among the people, and in going to and from the schools. Once a month they visit the schools on the neighboring islands, where they usually spend three days at the schools, and in going about among the people to speak to them and to distribute tracts.

From a tabular view of the schools under the care of the station at Batticotta, forwarded by Mr. Meigs, it appears that the whole number of schools is 13; in which are 690 pupils—601 boys and 89 girls.

Malta.

EXTRACTS FROM LETTERS OF MR. GOODELL.

Operations of the Press.

It was mentioned in the last number, p. 397, that letters had recently been received from Malta. A few extracts are subjoined.—Under date of July 30th, after mentioning parcels which were to accompany the letter, and which he requested might be forwarded to clergymen in this country, Mr. Goodell remarks—

These parcels contain their sermons, now published in various languages as tracts. I hope the angel will tell them, as he did John, that they "must prophesy again before many peoples, and nations, and tongues, and kings." The ambassadors of Christ are certainly much more highly favored in opportunities and means for doing good now, than they were even in the apostolic age; for, with the present unprecedented facilities, they are able to preach, not only to a little congregation in a little corner of America, but also to the whole world.

It is now a little more than eleven months, since we really began to do any thing in Armeno-Turkish. For the first six months we of course proceeded slowly, as the work was strange to us, and also as we were even till very recently exceedingly deficient in type. We are now going on with increasing rapidity, and have No. 19 in press. Of all these, only one is a tract of four pages, and only two of eight pages—the all the rest being of a larger kind.

Under date of August 19th, Mr. Goodell makes the following remarks respecting the printing of the New Testament in the Armeno-Turkish language, which he was about commencing at the mission press.

It appears to me that it is my duty to undertake the printing of the work for the following reasons: It will be turning to

the best account the knowledge of the Armeno-Turkish language, which I have acquired, and also the knowledge, experience, and accuracy of Signor Carabet; it will be putting to immediate use the labors we performed at Beyroot in translating the New Testament, and will prevent them from being, as they otherwise probably would be, at least for a considerable time, without profit to the church; and it will be the means of giving to the Armenians a more faithful and correct version of the New Testament, than they have had, certainly, for many generations, and than they otherwise would probably have for a long time yet to come. It is moreover employing our press in a great and blessed work. It is giving me, while I am detained at Malta, a most important and delightful employment.

It is a great work; but it is, perhaps, no greater than my health and spirits require. It is one suited to my taste. And it is one, for which, perhaps, I am as well qualified as for any other, pertaining to missionary operations in this part of the world. I shall endeavor to have a good understanding with the Committee of the British and Foreign Bible Society, and to have every thing well arranged, before I commence the work; for I cannot think of being at all hindered or mortified by want of good paper, or any other means necessary for the speedy, faithful, and handsome execution of the work. Unless the edition should be very large, it would probably be printed in a year.

Accompanying the letter was the correspondence which had been held with the British and Foreign Bible Society and its agents, respecting the proposed undertaking. Two translations have recently been made into the Armeno-Turkish language, one by the Rev. H. D. Leeves, Agent of the British and Foreign Bible Society, and long resident at Constantinople, and the other by Mr. Goodell, aided by Carabet and Wortabet. The translation of Mr. Leeves is from the Ancient Armenian, and that of Mr. Goodell is from the original Greek. It is proposed that the translation of Mr. L. shall be taken as a basis, and that the work shall be printed under the superintendence of Mr. G. and receive such alterations as may be necessary to render it conformed to the original Greek.

Thus, it is to be hoped, the missionaries, whenever they are permitted to return to Syria or the adjacent countries, will carry with them New Testaments and tracts and other means for disseminating knowledge among the people, which will greatly enlarge their sphere of usefulness. Their temporary expulsion may, in this manner, enable them to accomplish their work the more speedily.

Caution to be observed in exciting Opposition.

Mr. Goodell, under date of July 30th, makes the following judicious remarks respecting controversy. That it will arise, as knowledge increases, is obvious from the histories of Asaad Shidiak, Tannoos El Haddad, and Wortabet, which have appeared in the pages of this work.

I do not think that this is the time for controversy in these countries. There is, so to speak, no foundation. There is not knowledge enough. There is not conscience enough. There is not religion enough. We must labor to give the people knowledge, an enlightened conscience, and pure and undefiled religion, and controversy will then commence of course; but it will commence among themselves, and be carried on between themselves, and not between them and us who are strangers and foreigners, and of course regarded with more or less jealousy, and who, from the strength of our convictions respecting the whole system of truth, would be in danger of attempting too much at once. Had a foreigner, possessing those views of the papal hierarchy and of divine truth, which Luther had at the close of his life, made a vigorous attack upon the dominant religion in Germany, at the time Luther began the affair of indulgences; or, had Luther himself had the same clear views of truth at the commencement which he had at the end of his career, the Reformation would probably have been crushed at its birth. The full exhibition of truth would have been too much—would have involved changes too mighty to be even thought of, much less cherished in any bosom—and both the wise and the ignorant would probably have looked upon it with horror; and would have expected it to awaken, if not the immediate vengeance of the Almighty, yet certainly that of his vicegerent upon earth, in unrelenting fury. But Luther, at the commencement of his career, did not attack every thing with unsparing vigor. To use his own expression, he “was a monk, and a most mad papist, ready to murder, or to assist in murdering, any person, who should utter a syllable against the pope.” His own mind was enlightened by degrees, and of course it was only by degrees, that the truth was brought before the minds of the people, and “as they were able to hear it.”

“I have yet many things to say unto you, but ye cannot bear them now,” said our Saviour to his disciples, after they had enjoyed his instructions for three years. This is certainly high authority for prudence. Missionaries in this part of the world must, I think, often remember this text, and act in some measure accordingly. For though they may wish, like Sampson, to carry away at once “the gate, the two

posts, bar and all,” yet after the trial, they will find, that with his zeal, they have not his strength, and that the Philistines can easily “put out their eyes,” and make them “grind in the prison house.”

Sandwich Islands.

LETTER FROM MR. CHAMBERLAIN, DATED AT HONORURU, 4TH OF APRIL, 1829.

Influence of Christianity in promoting Honesty.

THE following letter, recently received, presents some interesting facts respecting the change which has taken place in the moral character and habits of the people of the Islands; which change is ascribed by the people themselves to their knowledge and belief of the Gospel. The conscientiousness here manifested, in respect to taking the property of others, should be contrasted with the statements made on the same subject, during the first year or two after the establishment of the mission.

At an inquiry meeting not long since, where liberty was given for free conversation, a woman, whom we have known to be thoughtful for a considerable time, spake, and said she had a *manao* (thought) to disclose: it was a *mea hihia* (difficulty:) she did not know whether it was right or not to make it known, but it was one which occasioned her great anxiety. It was this: Two or three years ago, she had seen in a boat belonging to a ship, a certain thing which her heart coveted, and on account of her strong desire for it, she took it. Now this act was a source of grief and terror to her: what to do with the thing she did not know: she had sometimes thought of throwing it into the sea, to rid herself of it. She had committed many sins from her youth up, but there was no one thing that troubled her so much as this.—She made this statement with a great degree of seriousness and feeling. When she had finished, she was invited to bring the stolen article to the mission house, that such advice might there be given to her, as should seem proper. A few days after, she brought to the mission house a common water pail, which she delivered into the hand of one of the missionaries; and she was assured that inquiries should be made of some of the captains respecting the owner, and, if he could be found, that it would be restored to him.

A few days ago captain A. related an anecdote which interested him very much. I think it worth being mentioned, as it evinces, equally with the above, the power of conscience, and illustrates the beneficial effects of the Gospel of Christ where it is received in the love of it. While the ship

of Capt. A. was lying in Kealakekua bay, this spring, a young man called on board in company with Mr. Ruggles. The captain had seen him before, and noticed now that he appeared somewhat shy and thoughtful. Happening to be in the cabin with him, and no person present but Mr. Ruggles, the young man intimated that he had something to communicate to Capt. A., and wished Mr. R. to express his words in English. When Capt. A. was at the Islands, on a former voyage, he had, he said, in a trade with him for some potatoes, wronged him out of the value of one barrel, at a time when potatoes were \$3 per barrel; and he now wished to make restitution. He presented \$3, which he wished the captain to receive. Capt. A. said he had no knowledge of the circumstance, nor had he ever had any suspicion of the wrong, and refused to receive the compensation.

Capt. A. related another anecdote of a chief. The captain had paid him a sum of money in quarter-of-a-dollar pieces, of which there happened to be one quarter too many. The piece of money was returned with the word, that if the circumstance had happened before the introduction of the Gospel the mistake would not have been rectified. It may be remarked that both the chief and the young man spoken of above are members of the church established at Kaavaroa. I notice these few little facts, not because they are important in themselves, but to show that the Gospel here is producing its legitimate effects, to check vice and make men good, wise, and honest.

Demand for Books.

It was stated in the Survey, p. 10, that an edition of the Gospel of Luke, consisting of 20,000 copies, had been printed at the mission press.—A short time before writing the letter, Mr. Chamberlain had visited most of the stations on the Islands. He found a great demand for books at them all. The people were ready to give native cloth, fish, vegetables, and wood, in exchange for them; and it was expected that enough would be given in this manner to meet the cost of the paper printed.

Since my last letter, the Gospel of Luke has been completed, and it is now in progress of distribution. Many of the first sheets have been distributed, so that we shall be obliged to give out a large number of the last sheets separately. They are in good demand, even at this station, where books have been, till very recently, less sought than at most of the other stations. Since the year has commenced an increase of attention has become visible, not only to instruction in the schools, but to the preaching of the Gospel.

Encouraging Attention to Religion.

Respecting the state of religion at the several stations visited by him, Mr. Chamberlain remarks—

At Honoruru, the Saturday evening inquiring meeting is well attended, and the number of scholars in the Sabbath schools has more than doubled. There are a considerable number of inquirers, and some of them of very hopeful appearance. On the second Sabbath in March four persons, who had been sometime previously propounded, were admitted to the church. We have had encouraging notices from Lahaina. On the first Sabbath in March, 13 persons were admitted to the church at that place. The last accounts from Hilo mention the commencement of a religious excitement at that station. Several had obtained a hope.

In another letter, dated 3d of April, Mr. C. gives other interesting particulars respecting his visit to the stations.

We found the families in health and comfortable circumstances. It was very gratifying to us, on our arrival at Kaavaroa, to find a religious excitement among the people. The house of Mr. Ruggles is thronged with inquirers, not only from the people belonging to the neighborhood, but also from those residing at the distances of 10 or 15 miles. Some of them appear to be really anxious. Hopes were entertained of eight or ten, that they had been truly converted. I have seen nothing since I left America, that had more the appearance of a revival. The last accounts from the place are encouraging. At Kairua, also, there are a great many inquirers. I regret that I have neither time nor ability to give a history of my visit to the stations, that would at all do justice to the interest of it. If I can find time in the course of the season, I may write more particulars.

Choctaws.

ANNUAL REPORT OF THE MISSION SCHOOLS,
FOR THE YEAR ENDING 30TH OF SEPT.
1829.

As the schools in the Choctaw nation are in part supported by annuities paid by the United States to that nation, and by an allowance from the fund for promoting the civilization of the Indians, both of which pass through the hands of the United States' government, a report of the state of the schools is annually forwarded to the War Department. This report is compiled by Mr. Kingsbury, from the reports received from the several stations. Some of the princi-

pal facts embraced in this article were inserted in the survey; but a more detailed view of each school, than could be admitted there, seems desirable.

Elliot.—Whole number of native pupils 50: viz. in the male school 29, in the female school 21; six children of the mission family; 56 in all. Average number of native pupils 41: new pupils 17. The pupils were all boarded in the family. Ten who attended last year did not return, and nine have left during the year. Of those who have left the school, 13 had a common English education—some of them sufficient to teach a school. One young man has been employed as a teacher, and one of the females as an assistant.

Mayhew.—Whole number of native pupils 60: viz. in the male school 34, female school 26; children of the mission family two; 62 in all. The pupils, with the exception of three, were all boarded in the family. New pupils 16. All that attended last year, returned to the school. Since the term commenced, 13 have left; five of whom are considered as having completed their education. Two of these are employed as interpreters and assistants. All the others, with one exception, can read intelligibly, and some of them are expected to return again to school.

Emmaus.—Whole number of native pupils 20, white children five. Average number of natives 12: females four: whole number boarded 16. Average number 10. Full Choctaws seven, mixed 13. New pupils four.

Goshen.—Whole number of native pupils 28: average number 16: females 13. Full Choctaws 10, mixed 18. New pupils 13. One female has completed her course and left the school. Five others have left the school before they had made much progress. A number of adults and children in the neighborhood of this station, who were not regular pupils in the school, have been taught to read their own language. Twenty captains have made application to have a Choctaw school established in each of their respective neighborhoods.

School at Mr. Juron's.—Whole number of pupils 14: average number 13: females six: full Choctaws seven: mixed seven. For the last three months the average number was not more than seven or eight. In the Sabbath school some of the pupils have recited from 100 to 500 verses in the Scripture, and answers to a large number of questions in the catechism.

Ai-ik-hun-na.—In connection with this station, there have been four small schools, taught alternately by the same teacher, at four different places, within a circuit of six or seven miles. The teacher is one quarter Choctaw, and was educated at Elliot. The pupils all board with their parents, and most of them are taught only in

Choctaw. In all the schools there were 36 pupils—females 12, males 24: full Choctaws 30, mixed six. New pupils 12. Twelve left school.

Hebron.—Whole number of native pupils 20: white children seven: average number of natives eight: native females 12: males eight: full Choctaws 17: mixed three.

In his report of the station, Mr. Cushman makes the following remarks:—

Within the last two years, six families have moved into the neighborhood, and a very great change is manifest among the people. Most of them are furnished with implements of husbandry, and are making improvements in their buildings and in agriculture. The men are fast supplying themselves with pantaloons, hats, shoes, &c. Drinking, ball-playing, dancing, gambling, and all demoralizing habits appear to be laid aside. They spend their evenings, when together, in singing, praying, and conversing on subjects which tend to their improvement. It may be said that there is a universal desire to learn to read and sing in their own language.

Yok-nok-cha-ya.—The pupils have made good improvement, both under the former and latter teacher. Of late the number of pupils has varied from 26 to 35. They are all boarded by their parents, and most of them are taught only in Choctaw: 55 have attended a Sabbath school: 31 of these have attended a considerable time: 24 have recently commenced.

Summary. —Number of native pupils in the	
English schools,	172
English pupils in Choctaw schools,	24
Pupils in Choctaw schools learning Choctaw only,	100
White children in all the schools,	23
Total,	319

In the neighborhood of Goshen, a considerable number are learning Choctaw, who are not included in the above account.

Number of pupils boarded principally in	
mission families,	162
In seven of the schools the number of	
males was	128
Females,	100
Full Choctaws,	97
Mixed,	131

In two Choctaw schools, containing 80 pupils, the proportion of males and females, and of full and mixed Choctaws was not given by the teachers.—Of the English scholars, five read in the alphabet, 40 in spelling lessons, 20 in easy reading lessons, 64 in the New Testament: 67 read well in any common book: 108 wrote: 37 wrote composition in English: 59 studied geography: 43 studied arithmetic, and 19 grammar. More than 100 could read both Choctaw and English.

With reference to what has been the state of the mission during the past year, and to the present condition and prospects of the Choctaws, Mr. Kingsbury makes the following

Remarks.

In a retrospect of the past year, we see much that calls for devout acknowledgments to God, for the many signal mercies granted to this mission. An unusual degree of health has been enjoyed by the missionaries and others employed in different departments of labor, as well as by the pupils.

We have also been permitted to witness a greater improvement in the schools and among the people, than in any former year. What was anticipated in the last report, is now in a great measure realized. The gospel has had a commanding influence in different parts of the nation. By means of this influence, and so far as it extends, a foundation has been laid for an entire change in the feelings and habits of a considerable number of Choctaws. They have not only laid aside their vices, but their amusements. Instead of assembling for ball-plays and dances, as formerly, they now assemble for prayer and praise, and to converse on subjects which tend to their moral and religious improvement. Parental influence is now exerted, to a considerable extent, to encourage and sustain those principles and habits which are inculcated on the children while at school. A powerful impulse has been given to industry. Hundreds of Choctaws can now be hired to do many kinds of farming work on reasonable terms. A system of means is now operating, for the civil, moral, and intellectual improvement of the Choctaws; which, if not interrupted, cannot fail, with the blessing of God, to produce important and happy results. But should the present order of things be broken up, there is reason to apprehend that all the ground that has been gained would be lost, and that the nation would sink to rise no more. I regret the necessity I am under of differing from the government in any of their views relative to the Indians. But candor and a regard to what I apprehend to be the *best interests*, both of the red and white man, constrain me to say, that, should the Choctaws be brought into such circumstances, as to feel themselves compelled, contrary to the wishes of the best part of the nation, to leave the country they now inhabit, I cannot but anticipate consequences highly disastrous to themselves, and eventually injurious to our own country. And my prayer is, that God in his holy and wise Providence, would avert such a calamity.

LETTER FROM MRS. WRIGHT, DATED AT GOSHEN, OCT. 2ND, 1829.

Progress of Religion in the Southern District.

THE special attention to religious instruction in the southern district began about the middle of last summer, when a large meeting was held

by invitation of the chief, as mentioned at p. 346, of the last volume. The following letter presents a view of the progress made during the subsequent two months.

As Mr. Wright's duties are too pressing to permit him to write you as he desires, I have thought that perhaps it was my duty to attempt to give a brief view of the interesting state of things in this part of the nation. Mr. W. had set apart this evening for writing to you, but more than 50 Choctaws have come in, and he is now engaged with them.

Could you visit Goshen now you would find as great an outward change as, perhaps, has ever taken place among any people. I dare not tell you what our eyes see and our ears hear, lest you should think that my sanguine temperament had deceived me. But facts, of which I will briefly state a few, will speak for themselves. The first Sabbath in August, the captain of this village and many of his warriors were at a ball play: the next Sabbath, he was apparently pricked to the heart, and has ever since appeared well. Ball plays and dances have ceased: some of the most famous ball players, conjurers, and doctors are among the anxious. Pole-pullings are going into disuse, and the call for instruction from all quarters is beyond example. You may recollect that Mr. Wright has sometimes mentioned among his discouragements, that he frequently rode a number of miles to fulfil an appointment, and found it had been forgotten; but now the Choctaws make their own appointments and send for him. Last Sabbath he was sent for in four different directions. From one town the headman came on Friday, saying, "if he sent a messenger he was afraid he should lose Mr. Wright; and that he had come to take him by the hand and should hold him fast." Mr. W. told him of the other messages he had received, but the man urged the superior claim he had, and would not return till he received a promise that Mr. W. would go on Saturday. He went and found about 300 persons assembled, and had a solemn meeting. Mr. Bardwell went in one direction, and Mr. Hotchkin in another. Although it was known that Mr. W. was gone, a considerable number assembled here, and carried on a meeting pretty much themselves. The Sabbath is observed by them with strictness, and if they cannot have one of the missionary brethren, they carry on the meeting themselves.

It has seemed necessary that great care should be used and great pains taken, that the religious character which this people are forming should be of as high an order as possible. Mr. Wright has felt much on this subject, and frequently remarks, that if the standard is placed low now, it will be difficult hereafter to elevate it. This conviction keeps him out among the peo-

ple most of the time. He has not been at home an entire week since July. Every where he finds a waiting people. No listlessness and indifference now; but the hearing ear is given, and oftentimes great solemnity and tenderness is observed. The whole number of those who have publicly expressed a determination to seek and serve the Lord in this district is about 650. But we would not give the impression, that so many are Christians, or that all of them are even in earnest in seeking the salvation of their souls. The number given above might probably be increased to a large amount, was not great pains taken to explain fully and solemnly what is meant by thus coming forward, and the sin, in the sight of the omniscient God, of any one coming out thus publicly, unless his "heart is true."

I think that a sufficient time has elapsed, since this excitement became so general, (in August,) to test in some measure its character. Thus far it appears a genuine "revival of religion." Declensions may come, and doubtless they will, but now is the harvest time, and he would be a dull stupid man, truly, who sees his grain ready for the sickle, and instead of reaping, watches the clouds all day for fear it will rain. We do rejoice, yea and we will rejoice, that we are permitted to witness such displays of God's mercy. Oh could you be here this night and listen to the fervent petitions which are poured out from hearts, so lately the seat of folly and every vice, you would say, the half has not been told. Mr. Moulton has just stepped in and says the school house is crowded, and many are outside the door. He remarks that the assembly reminds him of a New England conference room during a revival. There is a solemn stillness, broken only by a sob or heavy sigh. Verily it is the Lord's doing and it is marvellous in our eyes.

Mr. Wright requests me to mention that he has no means of ascertaining the number of hopeful conversions. He thinks that perhaps a few may be admitted to church privileges, but he designs to be cautious

and allow considerable time to elapse, that the tree may be known by its fruits.

Our school is full to overflowing, and many have been refused.

Anxiety of the People to learn to Read.

By the statements respecting the schools, contained in the preceding article, it is seen that the number of learners has very much increased, since the unusual attention to religion began. This increase is seen in the boarding schools, but more especially in the enlargement of the schools before established, and in the opening of new schools, for the instruction of adults and children in the Choctaw language. Attempts to give instruction through the medium of such schools have been made for the last two years, but with very little success, owing to the indifference of the people. Now, requests for schools are very importunate, and more numerous than can be complied with. A few remarks of Mr. Wright, under date of Oct. 6, respecting the religious aspect of the district, and the prevailing desire for Choctaw books, are added.

As far as we can judge, this religious excitement has many decisive marks of a genuine revival of religion. Their former amusements are abandoned, the Sabbath is observed, many attend to the duty of family prayer, and an almost universal desire to hear the Gospel prevails. There is also a general desire awakened among the people to read their own language; the Choctaw books are sought for, with an eagerness that is truly wonderful. Such has been the call for books not only here, but in the other districts that the whole of the edition of the little Choctaw spelling-book is entirely expended, and another edition is called for immediately. It is thought that the edition now to be printed, should consist of 3,500 or 4,000. The Methodist brethren will need a large number of the work. So great and urgent is the call for books, that all practicable despatch in the printing is desirable.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN TINNEVELLY.

THE success which has attended the preaching of the Gospel in Southern India has often been noticed in this work, especially vol. xxiv. pp. 151, 321. The following statements, respecting the continued success which attends the labors of the missionaries in that field, are extracted from the last report of the Madras Auxiliary, as

inserted in the Church Missionary Register.—A few very judicious preliminary remarks, respecting the misrepresentations which have been made by the opposers of the mission, are prefixed to the report, and are copied here because they are of general application.

It is a general, but a very erroneous opinion, that because persons live in a country or in a particular place, they therefore know what is doing by the missionaries in those parts: but, to constitute individuals competent authorities on these points, it is necessary that they should have had the means of informing themselves—that they should have made their inquiry—

ies from those who were capable of giving them correct information—and that they, themselves, should have been diligent and unprejudiced in their researches after truth: few, if any, of these qualities could have been possessed by the persons above alluded to; and yet, upon the rumors of prejudice and unbelief, an attack has been founded on the veracity of men, whose characteristic has hitherto been, zeal and devotedness in the service of their divine Master.

That vast numbers of the inhabitants of Tinnevely have, of late, under the ministry of the society's laborers, discarded their idol shrines, and professed to become disciples of Christ, is a fact which ignorance alone can deny; and it is one, in which the Committee, for their parts, cannot but recognise, with devout thanksgiving, the special work of him, *who doeth according to his will, in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?*

Speaking on this subject, the missionaries have said—

We have often witnessed the destruction of idols and idol temples; or, wherever it was possible, the conversion of these idol temples into places of Christian worship. Where the temples were destroyed, or where they had no temples at all, the people have built themselves places of worship, with a small assistance on our part from the local fund.

The report then proceeds with the statements respecting the various departments of labor in the mission.

Increased Attention to Public Worship.

In this mission there are fifty-two places of divine worship. Of these, the largest and most substantial is that near Palamecottah, in the mission compound; which was built and opened in 1826: another, nearly as large, is situated at Satangkoollam, but it is covered with a thatched roof. The new chapel in the town of Tinnevely is not so large, but it is quite as substantial as that at Palamecottah; and it has the advantage of a tiled roof and a verandah: the building of it was finished, and it was opened for divine service, in the month of June, of the present year. The rest are but common buildings, according to the fashion of the natives.

In these places of worship, divine service is performed almost daily: that is, in the week-days the people assemble in the morning and evening, for learning the catechisms, or hearing portions of the Scriptures read and explained. The catechists itinerate among the villages under their charge. On the Sabbath-day, all the people assemble for divine worship, at the head quarters of the catechist.

The daily services are attended by all, excepting those who are kept from them by the nature of their employments. The number of heathen attending divine service cannot be exactly stated. Many attend, particularly at such chapels as are conspicuously situated and near the road, as those at Palamecottah, Tinnevely, Satangkoollam, &c.; and, by this means, the word of God, or portions of its truths, are scattered far and wide. Indeed, several late conversions have resulted from such casual (if we may so call it,) attendance at these places of worship.

Native Laborers.

The number of catechists laboring among the several congregations, at the end of June, was 43. On them we think it necessary to bestow particular attention, in order to promote their mental and spiritual improvement, and their fitness for the great work in which they are engaged: we assemble them, therefore, every month, in Palamecottah, for six or eight days; when they give in their reports of the state of the people—are advised upon doubtful cases—receive further instruction in theology—and enjoy the Lord's supper with us. Latterly, we have also begun to make them discourse at our evening meetings, upon a certain passage of Scripture, of their own choosing; which, the next morning, is thoroughly criticised, accompanied by such instructions as they may require: this exercise they have found to be particularly useful. They have not all, as might have been anticipated, the same talents: but we can say of all, that they are willing to be faithful and profitable servants; and to be corrected in their errors, when wrong. Those who have been in the seminary have evidently the advantage over the rest.

This great demand for Christian teachers, which has existed all along, has compelled us to adopt another plan, for the supplying of the most urgent wants. We have from time to time selected promising and able men from among the congregations themselves—have taken them to Palamecottah—and have instructed them daily in the ways of God and in his holy word: after five or six months' preparation, they are sent to instruct the people in the country: we call these persons "Preparandi." Of the catechists about 30 are of this class; and are called assistant catechists. At present, we have ten young men as preparandi: we wish that they were now ready for actual service; but we keep them under instruction as long as we possibly can, under the conviction that it cannot fail to make them more efficient instruments hereafter. It does not follow, that all, who are thus received as preparandi, will be employed as assistant catechists: if, in the course of trial they should appear to be ineligible for the work, we dismiss them to their former occupations.

Progress and Power of the Gospel.

The number of people professing Christianity within this mission was, at the end of June, 4,305. The list shows an increase of about 800 souls more than there were at the end of the year 1827: this would have been greater; but many of those who came forward apparently from worldly motives, on finding themselves disappointed, and on being persecuted by their heathen neighbors or headmen, returned to their former ways. Circumstances are such, that persons of this description cannot remain long hid: they must soon declare themselves, either to be altogether on the Lord's side, or else recede. On the whole, however, we have reason to say that a true knowledge of the Gospel and true conversions are on the increase. Among those who have stood fast from the beginning of their renouncing heathenism, amidst many discouragements and persecutions, the word of God takes deeper root: they begin to adhere to it be-

cause it is good; and recede from idolatry, and idolatrous practices, further than ever. Among them we have had the satisfaction, from time to time, to baptize such persons as have appeared to us to be fit for that sacred rite: 76 were baptized during the year 1827; and from January to October, in the present year (1828) 43 others have been admitted to that ordinance.

The number of baptized members in this mission, including children, but exclusive of those who have been baptized since the beginning of July, 1828, is 699 natives: of these 358 have been baptized by us, from the commencement of this mission, to the end of June, 1828: the rest, viz. 341, are either Roman Catholics, or members of the Tanjore mission, who have joined us.

All absence of worldly inducement, the persecution which usually follows a profession of Christianity, added to the arrangements which we make respecting new converts, are such trials, that new people will not come so easily forward to join the congregations, if they have not some real persuasion of the excellency of Christianity, and some desire to be saved. We studiously avoid giving them our assistance in their secular concerns, excepting in very particular cases; and even then it is done, as much as possible, without their knowledge. Still, they come forward—renounce heathenism—and put themselves under Christian instruction: so that, notwithstanding the declension in some villages, the increase in six months is 300 souls; and, ever since June last, several more villagers have come forward, and have applied for Christian teachers.

We would particularly notice, with joy and gratitude, that in the course of this year, in the town of Tinnevely, where we seemed for seven years to preach the word almost in vain, about 60 Soodra families, of the Weaver caste, have renounced idolatry, and have been formed into a Christian congregation, at the very time when the inhabitants began to boast that we had been so long preaching there without obtaining a single convert. They had, for the space of five months, to endure severe vexations and afflictions from their heathen neighbors; but the Lord enabled them to stand fast, and to bear all things patiently: the word of Jehovah proved, from time to time, a great cordial to them; and they have experienced, that those who wait on the Lord shall not be confounded. The confusion returned on the heads of their persecutors: one of whom came afterward, confessing his guilt, and requested permission to join the congregation. Thirteen of them have since been baptized, having given satisfactory evidence that they really believed in the Lord Jesus Christ.

That Tinnevely had also received the Gospel, spread, of course, throughout the district, and encouraged others to follow their good example. In consequence, we have now several congregations in the north of Palamcottah, among Soodras and low castes: a pretty large congregation of the latter is about 60 miles to the northward, near the mountains. We are particularly pleased with these openings for the Gospel, because they are in quarters where it had not been previously admitted. Even among the brahmins a spirit of inquiry is kindled; and two of them have attached themselves to our people, and appear to learn the word of truth with benefit to their souls, though they have not yet formally renounced heathenism.

General Good Conduct of the Congregations.

With respect to the conduct of our congregations in general, we are warranted in saying, that those who have continued to attend upon our instructions have become better men, in every respect. In fact, it is known among the heathen, that to become a Christian, is to become a moral character; and there have been instances, in which heathens still refuse to join the church, because, as they said, they cannot yet leave off lying and other wicked courses of the world; yea, one person at least, of those who had already joined the congregation, left it again for that very reason. We have also had, on several occasions, the testimony of their heathen neighbors to the fact, that the Christians walk not as they formerly did, when they were heathen. Many of them, as far as appears to us, love the Lord Jesus in sincerity and in truth.

One more observation on this subject seems necessary. The conversion of the heathen to Christianity certainly implies a change of heart and conduct: yet it must not be forgotten, that it is, in the first place, chiefly in PRINCIPLE, and in the general behavior: much of the innate depravity, and of personal and national habits, remains still to be combatted, and overcome, by means of that new principle. Remembering from what a depth of ignorance, superstition, and wickedness these natives have to emerge; and reflecting on the fact, that, even in European Christians, who have long enjoyed the light of the Gospel, many things remain that ought not to be; we cannot wonder, if, in these new converts, those evil habits should break out, now and then, and seem to get the mastery over their better principle. In several instances, we have found it to be so; yet, in the most of them, it has tended to make them more careful and circumspect for the future. The experience which they thus obtain of their depravity puts them upon reflecting, more seriously than they ever did before, on their condition; and these both lead to a greater accordance between their Christian profession and their conduct in life. The desideratum, under these circumstances, is to be always at hand; and, in loving earnestness, to direct and to advise them: if this be wanting, there is danger of their falling back altogether into heathenism. This assistance is more particularly necessary in persons who have, in the first place, considered idolatry to be their only sin, and the worship of the only true God to be the only good: but who have, as yet remained practically unacquainted with the various evil passions of their hearts; into which they can only get a proper insight, by experience and seasonable exhortations. Here then are wisdom, patience, love, and earnestness required in those to whose care they are committed: and who is sufficient for these things?

State and Progress of the Schools.

There are thirty schools in connection with the mission, which contain 619 boys and 37 girls. At the end of the year 1827, there were but 16 schools: the remainder were established in the course of 1828; and most of them within a very recent period.

One school, at Chettikoollam, was established at the request of the head brahmin of that place, in conjunction with other brahmins, and a number of other villagers of different castes.

The brahmins seemed particularly desirous of having a Christian school there: and in a place beyond Tinnevely, a brahmin of some learning is about to be employed as schoolmaster, to instruct soodras as well as brahmins.

The progress of the children in divine knowledge, and in fluency in reading, is evident and encouraging, in most of the longer-established schools. The master of the school at Tatchanalloor died last year: when the children of his school heard of his sickness, they went to the village where he was; and he exhorted them to continue to read our books, to keep God's commandments, and to believe in Christ: when he was near death, his wife asked him what she should do with her children: he replied, "Leave them to the Lord: He will care for them." A boy of the same school died some time ago, calling on the name of Jesus.

Our male seminary consists, at present, of thirty boys and young men. We are warranted in giving them the best testimony, in every respect. They are diligent and desirous of learning: their conduct is very pleasing. At the last half-yearly examination, which took place in July, they acquitted themselves much to our satisfaction. All are particularly instructed in the word of God: six of the seminarists are yet unbaptized, but are candidates for baptism: ten of the boys are partakers of the Lord's supper. From the male seminary we hope to derive, in a few days, by the divine blessing, more able servants of the congregations.

The female seminary consists, at present of twenty-one girls, being five less than at the close of 1827; occasioned, partly by marriages, and partly by some of the eldest girls having been sent to their homes. The number 26 continued till July last. Only eight among the present number of girls have been baptized. the other 13 are from among our congregations, not yet admitted to baptism: many of them are greatly improved in their character: some of them still require strict discipline. Their progress in learning to read, cipher, and write Tamil, and in committing to memory the catechisms and portions of Scripture, is pleasing: they have also received some knowledge of geography. In female work, many are clever in spinning and knitting. Sewing is, at present, not much practised; because there is so little occasion for it.

Openings for Enlarging the Mission.

The following extracts from the journal of Mr. Rhenius, one of the missionaries, show how the spirit of inquiry is extending, and the power of prejudice decaying, among the people in that part of India.

David, one of the native catechists, who set out, some weeks since, on a journey westward and northward, writes that he had passed through seventeen villages, speaking the word of life and distributing tracts. All sorts of people, with few exceptions, had received him gladly. Our new people from among the Roman Catholics in Kaliyanipooram delivered to him their last image of the virgin Mary and a rosary: they were diligently hearing the word of God. He has been as far as Shevelipootoor; about 60 miles hence north: the heathen on the

road had heard of the Gospel and of the wonderful work of Christ Jesus, with much interest; and many of them, particularly the women, had shewn much anxiety to retain the name of Christ in memory.

Sunday.—A large congregation within, and many heathens without. In the afternoon, I spoke with several of our people from the villages; among others, with three men from Rajahpaleyam. I was agreeably surprised to hear that the field in that quarter is larger than I knew of: thirteen families are in hamlets near Taleivenkodu, the residence of a zemindar, about 45 miles northwest, near the mountains; and, about 15 miles further north, is Rajahpaleyam, where there are now between 60 and 70 families, who have signified their wish to learn the way to heaven. Praise be the Lord! We are in no small straits about teachers for these various quarters: we do not know whom to send.

DOMESTIC.

AMERICAN EDUCATION SOCIETY.

Agencies.

THE last number of the Quarterly Register and Journal thus announces the establishment of a western agency at Cincinnati, in the state of Ohio.

The repeated applications, which have recently been made to the Board of Directors of the American Education Society, from individuals and seminaries in the valley of the Mississippi, to aid young men preparing for the ministry, have determined the Board to establish an agency at Cincinnati. By this means, the society will be able to render assistance, with greater certainty and despatch, and will become, it is hoped, a greater blessing to every part of this immensely interesting portion of the United States. The Rev. Franklin Y. Vail, late an agent of the American Tract Society, has been appointed secretary of this agency, and has entered upon the duties of his office. All communications from individuals or societies, west of the states of New York, Pennsylvania, and Virginia, should be sent hereafter to this agency, unless peculiar circumstances require a direct intercourse with the parent society.

Beneficiaries.

At the quarterly meeting of the Board of Directors, held on the 14th of October, there were received upon the funds of the parent society and its branches, *fifty-three* new beneficiaries; forty-nine by recommendation of examining committees, and four by transfer from another education society. These are in two theological seminaries, nine colleges, 23 academies or schools; making in all 34 institutions.

The whole number of young men assisted by the parent society and its branches, at the recent meetings of their respective boards of direction, is 377. The whole amount appropriated, is \$6,472. Remittances were ordered, to supply deficiencies in the treasuries of three of the

branch societies—Maine, New Hampshire, and Connecticut. The young men assisted belong to seven theological seminaries, 16 colleges, and about 37 academies. Total, 60 institutions.

The society greatly needs assistance; especially does it want, at the present moment, every dollar which has been pledged by individuals, churches, or societies. Relying upon the stipulations of donors in different portions of the country, the American Education Society has solemnly pledged its patronage to every applicant of suitable character and qualifications in the United States. In consequence of this pledge, numerous applications have been, and still are made, for assistance, from different and widely distant parts of the country. But, hitherto, the resources of the society and its branches have come short of meeting these applications, and the society is now largely in debt for advances.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

In March last the Board of Education of the General Assembly appointed an Executive Committee to transact all the business of the Board, under its supervision. This committee subsequently adopted and published general rules, according to which they would proceed in selecting beneficiaries and appropriating their funds. The following is a summary of those which are most important. No beneficiary is to be allowed more than \$100 annually from the Board, and receipts from other sources are to be reported by the beneficiary; preference is to be given to those applicants who are farthest advanced in their studies; every beneficiary is to be regarded as always on probation, and aid is to be withheld at any stage, in case of defect of character or capacity; no beneficiary is required to refund the moneys granted to him; any person or congregation contributing \$100 shall be permitted to select its beneficiary; no appropriation is to be made to any beneficiary whose attachment to the standards of the Presbyterian church is questionable.

Rev. Dr. Neill, late president of Dickinson College, has been appointed Corresponding Secretary and General Agent, and has entered

on the duties of the office. Auxiliaries in churches and congregations are recommended.

This Education Board has now 28 young men under its care; and others have applied for aid. The Executive Committee find that the funds of the Board are not adequate to meet the demands upon it, and in making their appeal to the Presbyterian churches they give the following view of

The Wants of the World.

In conducting the great business of education for the ministry, we should take a lofty aim. Let us look, not only at the wants of our own church, which are great; not only at the wants of our country, which are still greater, but at the wants of the whole world. To meet these wants would require more than 600,000 preachers of the Gospel. How appalling the number! Yet this number must and will be furnished; not by miracle, but by the instrumentality of the church of Christ. It is his command that his Gospel should be preached in all the world. The command was given to his church more than 1800 years ago. It has been obeyed only in a partial degree; but it must be obeyed in all its extent. Let the whole church arise to the mighty work, and her strength and wealth will increase as she proceeds in her labors, like some noble river, whose waters, by the accession of many a tributary stream, are continually expanding and deepening as they roll toward the ocean.

And when mankind shall all be under the instruction and influence of pious, able, evangelical ministers of the Gospel, how greatly will the world be enriched! The millions wasted in the purchase of intoxicating liquors; the millions expended in the support of idle and worthless poor; the millions consumed by prisons, jails, and penitentiaries; the millions spent in the gratification of folly, extravagance, and vice; the millions extorted from the poor by oppression; the millions purloined from public treasuries by avaricious and faithless rulers; the millions lavished in wars, and lost in the destruction of cities and territories; all these millions saved by the mighty influence of the Gospel, and the earth becoming a hundred fold more productive under the blessing of a gracious God, the maintenance of a numerous ministry will be as nothing to a world living in peace and love, and blest with the fertility and abundance of a paradise as extensive as the earth's limits.

Miscellaneous.

THE PROPER MODE OF CONDUCTING MISSIONS TO THE HEATHEN.

A sermon delivered before the 'Society for Propagating the Gospel among the Indians and others in North America,' Nov. 5th, 1839; by Benjamin B. Wisner, Pastor of the Old South Church, Boston.

THE sermon is principally occupied in answering two questions. The first is stated in the following terms—"In employing our instrumentality to extend the temporal and spiritual

blessings of Christianity to the uncivilized and idolatrous nations of the earth, shall we make it our primary object to civilize or to Christianize them?"

After noticing the opposite opinions which have been entertained on this point, the preacher rejects all theory and *a priori* reasoning, and decides the question by an appeal to facts. The propriety and force of the appeal may be seen by an extract.

The first fact to which I would direct your attention is, the striking and very instructive one, that, *in the commission given to the Apostles and their successors by the Saviour, and in the history transmitted to us in the New Testament of its early execution, there is not one word about civilizing men; although the Gospel was to be, and was in fact, carried by the apostles to savage tribes as well as to the then civilized nations.* The command of the Saviour is, "Go ye,"—not to the nations which have been prepared for your coming by civilization—but, "*Go ye into all the world,*"—to savages as well as to civilized men. And do what? First civilize those whom you find sunk in barbarism, and teach the true philosophy to those whom you find more refined; and thus prepare them for receiving my religion? No; but, "*Go ye into all the world, and preach the Gospel to every creature.*" To all alike, savage and civilized, proclaim, at once and continually, the good news of salvation through my atoning blood. And the history of the proceedings of the apostles in executing this commission, under the infallible guidance of the Holy Spirit, among savage as well as civilized nations, is,—not that they abstained from "preaching Christianity" till they had taught the civilized the true philosophy, and the barbarous "the emollient arts of life;" but, "they went forth, and preached every where," that men "should repent, and turn to God, and do works meet for repentance;" "not knowing any thing among" those to whom they went, from the beginning to the end of their continuance with them, "*save Jesus Christ and him crucified.*" And, though "the Jews required a sign, and the Greeks sought after wisdom" or philosophy, yet they "*preached Christ crucified,*" counting that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Now, with these facts in view, can it be believed that it was the intention of Jesus Christ, that his apostles should make it the first object of their labors among idolatrous and barbarous tribes, to civilize them, and among heathen nations already civilized, to teach them the true philosophy, and thus prepare them for the reception of his religion; and that the apostles did in fact proceed thus in executing his commission? How manifest is it that he intended they should, and that they did in fact, make it their first and great object among all people to whom they went, savage as well as civilized, to make known to them, and to press upon their immediate acceptance, the true religion? And this command is the commission and the directory, and the proceedings of the apostles in executing it are the model, of all propagators of Christianity among the nations, to the end of the world.

The appeal is then made to "*facts that have taken place since the times of the Apostles.*" And under this head the facts connected with the missions of the United Brethren only are appealed to: the smallness of the pecuniary means at the disposal of this denomination of Christians, the debased and barbarous character of many of those tribes among which they have established missions, the well known principles on which their missions are conducted, and the great success which has attended their

exertions at nearly every station, rendering the appeal peculiarly appropriate.

The second question examined is—"Shall we teach the heathen, at first, only the simpler and more general principles of our religion? or shall we, at once, present and urge upon their acceptance its most sublime and distinctive truths?"

On the point involved in this question, the same opposite views are entertained as on that of the foregoing; and the answer is given, as before, by an appeal to facts. The first class are those connected with the ministry of the apostles, and the second those connected with subsequent efforts to propagate Christianity, especially by the United Brethren. After mentioning the long continued efforts made by the missionaries of this denomination, to enlighten the Greenlanders and secure their confidence, by teaching them only such truths as are regarded as of a preliminary nature—the being and character of God, the creation of the world, the fall of man, and the requirements of the divine law,—and the entire failure to produce the desired effect, the preacher notices the change which took place in the instructions of the missionaries, and the effect upon the minds of the people, which was immediately apparent.

At length, in 1738, five years after the commencement of their labors, there was a providential occurrence, destined to have a most important influence, not only on this mission, but on the conversion of the heathen throughout the world. Some Southlanders happened to visit the brethren, as one of them was writing out a fair copy of a translation of the Gospel. They were curious to know what was in the book; and, on hearing read the history of Christ's agony in the garden, one of the savages named Kaiarnak, stepped up to the table, and in an earnest, affecting manner, said, 'How was that? Tell me it once more, for I also would fain be saved.' These words, the like of which the missionary had never heard from the lips of a Greenlander, penetrated his whole soul, so that the tears rolled down his cheeks, while he gave an account of the life and death of Christ, and of the plan of salvation through him; describing, with more than ordinary force and energy, his sufferings in the garden and on the cross. The savages listened with fixed attention; and some of them requested that they might be taught to pray; and when the missionaries did pray with them, they frequently repeated their expressions, that so they might not forget them. And, on leaving, they said they would come again, and hear of these things. And from that period, Kaiarnak made frequent visits to the Brethren, and at length took up his residence with them: and, after about a year, giving satisfactory evidence of a work of grace on his heart, he was received into the church.

As yet, however, the missionaries had made no definite change in their method of instructing the people. And soon, Kaiarnak left them, to return to his countrymen in the south. After about a year's absence, he returned, to their

unspeakable joy; bringing with him a brother and his family; and saying, that all he had heard from the missionaries he had made known to his countrymen; that he had endeavored, while absent, to hold communion with the Saviour; and that he should never leave the Brethren again.

The missionaries now began to perceive the import of the dealings of God's providence and grace with them in the case of this individual. And the result was, a deliberate determination to make a material change in their manner of instructing the savages around them. From this period, 1740, they directed the attention of all to whom they could get access, "in the first instance, to Christ Jesus,—to his incarnation, his life, and especially his sufferings and death." And, immediately, was this method of instruction followed with signal and extended success. "It illuminated the darkened understandings" of the miserable objects of their benevolent exertions, "melted their stubborn hearts, and kindled in their cold icy breasts the flame of spiritual life."

Nor was this new mode of instruction confined to the Greenlanders. Similar views in relation to the relative importance of Christian doctrines had, about the same time, by some remarkable circumstances, been impressed on the minds of the Brethren at home. The missionaries in Greenland gave speedy information of the change in their method of instruction, with its causes and effects. And the same method of proceeding was forthwith adopted in all the Moravian missions; and has, in all of them, been ever since pursued, with the same instructive and happy results. And now, the recorded testimony of these indefatigable and most successful laborers in converting the heathen, is, that "experience has taught them, that little is effected by beginning," in attempting to propagate Christianity among pagans, "with the principles of natural religion, as the existence of God, the perfections of his nature, or the duties of morality, in order to prepare them for receiving the Gospel;" and that, "after many years trial, in different countries, and under every variety of circumstances, they have found, that the simple testimony of the sufferings and death of Christ, delivered by a missionary possessed of an experienced sense of his love, is the most certain and the most effectual method of converting the heathen."

MISCELLANEOUS INTELLIGENCE.

JAPAN.

Dr. Siebold, the resident of the king of the Netherlands in Japan, has transmitted a work to the Asiatic Society of Paris, containing the result of his researches in that country during the last four years. He also writes that he has collected the largest library that was ever formed in Japan, consisting of more than 1,500 volumes. His zoological museum contains more than 3000 specimens, and his botanical collection about 2000 species, in more than 6000 specimens. (See p. 193, and [London] Miss. Chronicle, 1838, pp. 29, 30.)

Japanese translators are now rendering Dr. Morrison's Chinese dictionary into the Japanese vernacular dialect. The natives are very much pleased with the arrangement of the alphabetical part of the dictionary.

SOUTH AFRICA.

Nine additional missionaries, three French, four German, and two British, have sailed for South Africa, under the superintendence of Dr. Philip, of the London Missionary Society.

LIBERIA.

Intelligence has been received from Liberia, that 30 of the emigrants who embarked at Norfolk for that colony last spring, (p. 133,) on board the ship *Harriet*, have died, among whom was the prince *Abduli Rahaman*. Health had, however, been restored. The yellow fever had swept off great numbers at Sierra Leone. The slave trade is carried on with great violence, six or eight slavers having been seen at Calenas alone, waiting for a cargo.

The chiefs in the neighborhood of Liberia have sent more than 100 children into the colony for education. More than 2000, colored people in the United States are ready to emigrate whenever the requisite funds shall be provided.

The German missionary Society have sent forth a reinforcement to strengthen their mission in the vicinity of Liberia, (vol. xxv. pp. 198, 333,) consisting of Messrs. Sessing, Dietsch, Buhrer, and Graner. They go by the way of the United States, where they arrived in November. Messrs. Sessing and Buhrer proceeded on their way to Liberia about the first of December; and the remaining two expect to embark at Norfolk for the same place, in a few weeks. About 200 colored emigrants are expected to take passage in the same vessel. These young men have been introduced extensively to the friends of missions in some of our principal cities, and public meetings were held in their behalf in New York and Boston, and collections taken in aid of their object.

CONSTANTINOPLE.

The Rev. H. D. Leevess writes to the Church Missionary Society, that he has heard from a Greek ecclesiastic at Constantinople, of high rank, that more than fifty Jews have become Armenians, and stand firm; and that more than five hundred Jews are ready to embrace Christianity. The Jews do not spare money, and persecute the proselytes even unto death. The Jewish converts are not expected to conform in all points to the Armenian church, but to form a distinct Jewish Christian congregation under the protection of the Armenian.

GREECE.

The British and Foreign Bible Society has determined on preparing a version of the Old Testament in the Modern Greek language, and conformable to the Hebrew text. The Rev. H. D. Leevess, lately agent of the society at Constantinople, is expected to reside at Corfu, and superintend the work, aided by one or more learned Greeks.

The Rev. Josiah Brewer, with Mrs. Brewer, and Miss Mary Reynolds, embarked at New York, Dec. 10, on board the ship *Circassian*, bound for Smyrna. The object of Mr. Brewer is to promote education, especially the education of females, in Greece. He expects to reside on the island of Syra, where he established a school during his former residence in the Mediterranean. He is under the patronage of the Ladies' Greek Association of New Haven, Ct.

GERMANY.

A society for the promotion of missions to the heathen, entitled the *Rhenish Missionary Society*, has recently been formed in the province of Clevesberg, lying between the Rhine and the Mease, in the western part of Germany. In it are united the society of Elberfeld, formed in 1799, in consequence of the missionary zeal awakened by the first reports of the London Missionary Society; the society of Barmen, formed in 1818, for the purpose of aiding various foreign missionary societies and especially the mission seminary at Basle; the society of Cologne, and that of Wesel. The union of these four societies was effected during the last year. The society of Barmen, some years ago, founded a seminary for the education of missionaries. On the 30th of June last, four young men, Messrs. Daniel Luckhoff, Johan Leipoldt, Theobald von Wurmb, and Gustavus Zahu, educated at the seminary just named, and destined to South Africa, were ordained as the first missionaries of the Rhenish Missionary Society to the heathen. The Rev. Dr. Philip, Rev. Andrew Reed, and Rev. Mark Wilks represented the London Missionary Society on the occasion. A deep interest was manifested in missions to the heathen.... A periodical publication, entitled the

Mission's Blatt, giving intelligence on missionary subjects, is issued by the society, of which *thirteen thousand* copies are sold every fortnight.

BASLE MISSION SEMINARY.

This institution was established in 1816; for the purpose of educating preachers of the Gospel for the heathen. It has educated and sent forth 68, of whom 15 have died on missions. Of the remainder, 18 are laboring under the patronage of the German Missionary Society; 19 under that of the Church Missionary Society; 14 under the Evangelical Russian Church; and two under the Netherland's Missionary Society. They are laboring in, or are destined to, the following fields, viz. Asiatic Russia 29, Hindoostan 4, Macassar and Java 2, Islands in the Mediterranean 4, Egypt 2, Abyssinia 4, West Africa 12. One is waiting in London.

FRANCE.

The receipts of the Protestant Missionary Society during the year ending last April, were 31,382 francs. There are now in connection with the society 86 auxiliaries and associations, besides 21 composed of ladies. The latter take a very warm interest in the society, and occupy themselves in preparing useful and ornamental work for its benefit. In the society's institution there are five students who are candidates for missionary employment. Three have recently left it, and gone on a mission to South Africa. The Protestant churches in which the cause of missions is taken up with spirit are greatly benefitted by the reaction of their own efforts, and the ministers find more openings for the word to the heart, and all other general objects of charity are more zealously supported.

GREAT BRITAIN.

A society has been formed at Coventry, designated the *Human-Sacrifice Abolition Society*. Its object is to circulate information respecting the nature and

extent of human sacrifice in India; two appeals to British humanity and justice have been published by the society. The human sacrifices which take place in India, and on which it is the object of the society to fix the public attention, may be ranged under the heads of *Infanticide....Widow-burning....Ghaut* and other *superstitious murders....Self-immolation....and Pilgrim-deaths*.

WESLEYAN METHODISTS IN ENGLAND.

From the minutes of the eighty-sixth annual conference, it appears that the whole number of travelling preachers in that connection is 1159; of whom 984 are in the United Kingdoms, and 175 at the foreign mission stations. During the year 23 have died: of whom seven were in the foreign missions. The whole number of members in the United Kingdoms is 270,375....increase 2,421: total under the care of the foreign missions is 39,660; of whom 967 are in continental India and Ceylon, 766 in Africa, 5,494 in British N. America, and 32,074 in the West Indies; and of these last 1,079 are whites, 6,910 free blacks, and 24,085 slaves.

ENGLISH BAPTISTS.

The anniversary of the Baptist Missionary Society and the subscription, taken up on the occasion, amounting to \$13,764, were noticed p. 326. Extra exertions to increase the funds of the society were continued. In October the subscription, which had before reached the sum of \$21,333, was increased at the meeting of the Manchester Auxiliary by £1,200, (\$5,333,) making the whole sum, raised as an extra subscription, about \$26,666.

MEXICO.

By a proclamation of the President of the Mexican States, made on the 15th of Sept. 1829, slavery is declared to be forever abolished throughout those territories.

American Board of Foreign Missions.

RETURN OF MR. ANDERSON.

MR. ANDERSON returned from the Mediterranean in the brig *Hope*, of *Salom*, on the 12th ult., after a passage of sixty days from Malta. The missionaries of the Board in that island, and their families, were in good health at the time of his sailing.

It has been already stated, that, during his absence from Malta, Mr. Anderson visited, in company with Mr. Smith, five of the Ionian Islands, traversed the greater part of the *Morrea*; and extended his researches to eight or nine of the more important islands of the *Aegean*, and to *Smyrna*. At *Aegina*, the seat of the Greek government, he had several interviews with the president, Count *Capodistrias*, on the subject of education, who gave written replies to his inquiries. The results of this intercourse will be given in a future number: yet it may be proper to say here, that the president entertains enlarged and liberal views on the subject of education, and is desirous of securing the benefits of it to the whole body of the people; and he has declared that the Scriptures, translated into Modern Greek, shall be one of the books used in the schools established by the government.

The facts, which have been collected during this agency, are at the disposal of the Pruden-

tial Committee, and such of them as seem likely to interest the friends of Greece, and of benevolent operations in other countries of the Mediterranean, will be given to the public as soon as circumstances will permit, and in such manner as may be found most advisable.

DEATH OF MRS. BUTLER.

Mrs. BUTLER, wife of Doct. Elizur Butler, physician and catechist in the Cherokee nation, died in a very happy state of mind, at *Haweis*, her place of residence, Nov. 21st. Mrs. B. commenced her labors among the Cherokees in Jan. 1821. Teaching a female school has occupied most of her attention, and she has been very successful in it. Her health has been declining for a year or two.

ANNIVERSARIES OF AUXILIARIES.

NEW JERSEY. The *Auxiliary of Essex County* held its third annual meeting at *Elizabethtown*, Nov. 23. Reports were read by the Secretary and Treasurer, from the latter of which it appeared that the receipts of this year exceeded those of last year by more than \$400. Addresses were made by Hon. Theodore Frelinghuysen, Rev. Messrs. Hay and Magie, and Rev. Dr. M'Dowell, members of the Auxiliary, and by Rev. Geo. B. Whiting, an agent of the Board. Arrangements were made to send a

deputation to visit all the Associations embraced in the Auxiliary.—Rev. John M'Dowell, Elizabethtown, *Secretary*; Hon. Theodore Frelinghuysen, Newark, *Treasurer*.

The *Auxiliary of Morris County*, held its third annual meeting at Morristown, Nov. 24. It appeared by the report of the Treasurer, that the receipts of the society this year were about \$200 greater than they were the year previous. Addresses were made by the Rev. Mr. King and Rev. Geo. B. Whiting, an agent of the Board.—Rev. Albert Barnes, Morristown, *Secretary*; Mr. J. M. King, *Treasurer*.

CONNECTICUT. The *Auxiliary of the Eastern District of Fairfield County*, held its 5th annual meeting at Danbury, Oct. 20. After the transaction of the usual business, the audience was addressed by the Rev. Ansel Nash, and Rev. Mr. Temple, of the Mediterranean mission, who were a Deputation from the Board.—Rev. Abner Brundage, Brookfield, *Secretary*; Dea. Stephen Hawley, Bridgeport, *Treasurer*.

FORMATION OF ASSOCIATIONS.

NEW YORK.....*Cayuga co.* Owasco. Ref. Dutch cong. Thomas Reed, Pres. Elijah Devon, V. Pres. George R. Brinkerhoof, Sec. John M. Van Fleet, Treas. Male and Female collectors to be appointed.

NEW HAMPSHIRE.....*Grafton co.* Orford, W. Soc. Gent. Assn. Rev. Sylvester Dana, Pres. Capt. Nath. Munn, V. Pres. Alexander Cortiss, Sec. Peter Marston, Treas. Oct. 13.

Donations

FROM NOV. 16TH, TO DEC. 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield asso.</i> Ms. A. Newell, Tr.	
Sturbridge, Gent.	44 06
<i>Essex co.</i> N. J. T. Frelinghuysen, Tr.	102 00
<i>Fairfield co. East, Ct.</i> S. Hawley, Tr.	
Bethel, La.	12 00
Bridgeport, Gent. 40; la. 55,66; la. sewing so. for <i>Elijah Waterman</i> , at Dwight, 30; mon. con. 46,54;	172 20
Brookfield, Gent. 18,62; fem. cent so. 15; a little boy, dec'd, 38 c.	34 00
Danbury, Gent. 42,50; la. (of which to constitute the Rev. <i>Axon Rood</i> an Honorary Member of the Board, 50;) 50,37; mon. con. 12;	104 87
Huntington, Gent. 60; la. 63,38; mon. con. 8;	131 38
Monroe, Gent. 12,60; la. 18,21;	30 81
New Fairfield, Gent. 14,04; la. 14;	28 04
Newtown, Gent. 11,25; la. 24,79;	36 04
Reading, Gent. 16,48; la. 25,40;	41 97
Stratford, Gent. 9; la. 20,92; mon. con. 8,25;	38 17
Trumbull, Gent.	12 00
	641 48
Ded. expenses,	32 25
<i>Fairfield co. West, Ct.</i> M. Marvin, Tr.	69 89
<i>Franklin co.</i> Ms. F. Ripley, Tr.	
Rev. W. Riddell,	2 00
Ashfield, Gent. 67; la. 49,66; mon. con. 4,75;	121 41
Buckland, Gent. 34,39; la. 39,01; mon. con. 13,60; la. work. so. 4,84;	91 84
Charlemont, Gent. 25; la. 29,39; mon. con. 3,50;	57 89

Conway, Gent. 77; la. 106,26;	183 26
Gill, Gent. 5,24; la. 4,64;	9 88
Greenfield, Gent. 36,05; la. 43,75; mon. con. 39,79;	119 50
Hawley, 1st par. Gent. 29,53; la. 29;	49 53
W. par.	13 24
Heath, Gent. 29,44; la. 28,59;	58 03
Montague, Gent. 13,65; la. 10,64; mon. con. 3,12;	27 41
Northfield, Gent. 5,51; la. 9; mon. con. 4,50; c. box, 1,30;	29 31
Shelburne, Gent. 33,12; la. 31,65;	64 77
Wendell, Gent. and la.	18 00

837 16

Ded. loss on unc. note, 1 50—535 66

<i>Hampden co. Ms.</i> S. Warriner, Tr.	
Chickopee, Rev. ALEXANDER PHOENIX, which constitutes him an Honorary Member of the Board,	50 00
<i>Hartford co. Ct.</i> J. R. Woodbridge, Tr.	
Barkhamstead, A friend,	4 00
East Windsor, N. so. Gent. 5,70; la. 35,12; mon. con. 8;	48 82
Farmington, 3d so. La.	14 08
Hartford, W. so. Av. of watch, N. so. Gent. 171; mon. con. 12,68;	183 68
Hartland West, Gent. 15,14; la. 22,21;	37 35
Wethersfield, Newington so. Mon. con.	11 00
Windsor, Wintonbury so. Gent. 30,74; la. 13,47; av. of beads, 4; do. of gold ring, 75 c.	48 96
	351 89

Ded. loss on unc. bills, 1 28—350 61

<i>Middlesex, Ct.</i> C. Nott, Tr.	
Balance, 3,91; coll. at an meeting, 48,17; for Pal. miss. 4;	56 08
Chester, Gent. 12,22; la. 13,58; mon. con. 11,50;	37 30
East Haddam, Gent. 18,50; la. 20,90;	39 40
Haddam, Gent. 33,50; la. 28,01;	61 51
Hadlyme, Gent. 12,37; la. 10,73;	23 10
Higginnum, Mon. con.	11 03
Killingworth, 1st so. Friends,	5 00
Lyme, 1st so. Gent. 12; N. Matson, 10; la. 24,06;	46 06
Millington, Gent. 17,74; la. 15,04;	32 78
North Killingworth, Gent. 22,57; la. 23,19;	45 76
North Lyme, Gent. 20,18; la. 21,37;	41 45
Pettipaug, Gent. 34,48; la. 28,76; mon. con. 18,33;	81 57
Saybrook, 1st so. Gent. 29; la. 26,92;	55 92
Westbrook, Gent. 16,68; la. 9,60;	26 28
	563 24

Ded. loss on unc. bills, pistareens, &c. 2 62—560 62

<i>Middletown and vic. Ct.</i> R. Hubbard, Tr.	
Chatham, Gent.	6 75
Middle Haddam, La.	27 40
Durham, Gent. 14,50; la. 15,36;	29 86
Middletown, Gent. 15,50; la. 42,58;	58 08
Middlefield, La.	21 00
<i>Monroe co. N. Y.</i> J. Bissell, Jr. Tr.	146 09
Bergen, Asso.	22 60
Chili, Mon. con.	15 00
Henrietta, Mon. con.	2 50
Rochester, Mon. con. in 1st chh. 41; do. in 2d do. 51,95; do. in 3d do. 95,57;	183 52
<i>New Haven city, Ct.</i> C. J. Salter, Tr.	
Gent. 1st so. 6,75; do. 3d so.	229 02

92,50; do. united so. 121 25; mon. con.	27 70—178 20
New Haven co. East, Ct. S. Frisbie, Tr.	
Guilford, Gent.	45 00
North Haven, Gent. 4,97; la. 8,79;	13 76—58 76
New Haven co. West, Ct. W. Stebbins, Tr.	
Derby, Gent. and la. 53,86; chh. coll. 13;	66 86
Humphreysville, Gent. 6; la. 7,62;	13 62
Hamden, Mount Carmel, Gent. 10,25; la. 11,19;	21 44
East Plains, Gent. 11,07; la. 9,33;	20 40
Whitneysville Armory, Asso.	7 26
Middlebury, Gent. 7,25; la. 12,04; Cornelius so. 16,05; chh. coll. 10;	45 34
Milford, 1st so. Gent. 70,16; la. 50; chh. coll. 40;	169 16
2d so. Gent. 11,46; la. 35,07;	46 53
1st and 2d so. Mon. con.	15 91
Orange, North Milford, Gent. 50,25; la. 15,75;	66 00
West Haven, Gent. 37,93; Boarding school asso. for hea. chil. 24,81; (of which to constitute the Rev. STEPHEN W. STEBBINS an Honorary Member of the Board, 50;) la. cent so. 12;	74 74
Prospect, Gent. 41,45; la. 13,62;	55 07
Waterbury, Gent. 25; la. 23,81; a friend, 3;	51 81
Salem, Gent. 11,24; la. 16,80;	29 23
Woodbridge, Amity so. Gent. 18,93; la. 16,58; mon. con. 4,84;	40 35
Bethany, Gent. 18,75; la. 7,10;	25 85
Wolcott, Gent. 10,23; la. 8,34;	21 54
	762 11
Ded. expenses,	39 00—723 11
New York city and Brooklyn, W. W. Chester, Tr.	362 50
Northampton and neighb. towns, Ms. E. S. Phelps, Tr.	
Contrib. at ann. meeting,	18 15
Amherst, 1st par. Gent. 120; la. 66,86;	186 86
Belchertown, La.	1 45
Chesterfield, La.	9 22
Cummington, Gent. 8; la. 26,07;	34 07
East Hampton, Gent.	17 79
Enfield, Gent. 34; la. 25,12; mon. con. 21;	89 12
Granby, 1st par. Gent. for Mackinaw miss.	19 00
W. par. Gent. 31,69; la. 26,50;	60 19
Hadley, Gent. 86,65; la. 28,69;	
la. mite so. for John Woodbridge and Sybil W. Smith, in Ceylon, 29,63; mon. con. 88,40;	224 37
Hatfield, Mon. con. 13,88; gent. 19; la. 26,78;	59 66
Middlefield, Gent. 29; la. 5,82;	34 82
Northampton, Gent. 200; la. (of which for Solomon Williams and Samuel P. Williams, in Ceylon, 24;) 65 29; mon. con. 68,73;	334 02
Norwich, La.	8 63
Plainfield, Gent. 25,40; la. 7,88;	33 28
Southampton, Gent. 23,74; la. for Mindwell W. Gould, in Cher. na. 27;	50 74
South Deerfield, Gent. 42; la. 10,64;	52 64
South Hadley, Gent. 29; la. cent so. 23; la. Cher. so. 10,48;	53 48
Sunderland, Gent. 37; la. 31,32;	68 32
Warwick, Mon. con.	5 00
West Hampton, La.	6 94

Whately, Gent. 24; la. 27,04;	64 04
mon. con. 13;	
Williamsburg, Gent. 11,66; la. 18;	41 19
mon. con. 11,53;	9 79
Worthington, Gent. and la.	1,473 77
Ded. expenses, &c.	3 77—1,470 00
Oneida co. N. Y. A. Thomas, Tr.	
Augusta, Fem. benev. so. 1st pay. for Julia A. Hall, at Mackinaw,	12 00
Boonville, Fem. so. 5; mon. con. 9,32;	14 32
Clinton, School fund so. for hea. chil. in Ceylon,	6 00
Constantia, Mon. con. 1,12; c. box of a child, 22 c.	1 34
Huntsville, Mon. con. for Dwight,	3 03
Lenox, 3d presb. so.	5 00
Madison, Mon. con. in presb. so.	17 83
Martinsburg, Fem. miss. so.	1 00
Mexico, Mon. con. 8,35; M. Savage, 2,50;	10 85
New Hartford, Mrs. C. Risley,	4 00
New Haven, Mon. con. 6; miss. so. 2;	8 00
Oneida co. A fem. friend,	50 00
Paris, Fem. cent so.	30 50
Preble, Mon. con.	8 88
Pulaski, Fem. so.	4 37
Smyrna, Mon. con.	12 00
Trenton, Garrett's neighb. Mon. con.	1 61
Utica, Mon. con. in 2d presb. so. 25,79; do. for miss. to Greece, 39,16; do. in Welsh presb. so. 3,14;	68 09
Waterville, Asso.	10 75
Whitesboro', Young la. so. of industry, for ed. in Greece,	10 00—279 57
Tolland co. Ct. J. B. Pitkin, Tr.	
Andover, Gent. and la.	25 60
Bolton, Gent. 20,18; la. 22,05;	42 23
Columbia, Gent. 14,31; la. 16,12;	39 43
East Stafford, Gent. 12,40; la. 15,27;	27 67
Ellington, Gent. 29,89; la. 31,58;	61 47
Gilead, Gent. 21,88; la. 18,92;	40 80
Hebron, Gent. 12,75; la. 23,07;	35 82
North Coventry, Gent. 21,43; la. 22,66;	44 09
Somers, Gent. 50,17; la. 78,39;	128 56
S. Coventry, Gent. 50; la. 30,90;	80 90
Tolland, Gent. 28 00; la. 23 90;	51 95
Union, Gent. 4,92; la. 7,05;	12 00
Vernon, Gent. 40,47; la. 45,56;	86 03
Willington, Gent. 8,29; la. 12,10;	20 39—687 95
Windoor co. Vt. H. F. Leavitt, Tr.	
Contrib. at an. meeting,	8 00
Chester, La.	14 19
Springfield, La.	16 50
Woodstock, Gent. 12; la. 16; mon. con. 8; Mrs. C. Hutchinson, for Marcia Hutchinson, in Ceylon, 24;	60 00—98 69
Worcester co. central, Ms. H. Wheeler, Tr.	
Balance,	58 50
Holden, Gent. 92,90; la. 66,39;	
char. so. 10,75; fem. read. so. 12; mon. con. 27,85;	209 89
Leicester, Gent. (of which to constitute the Rev. JOHN NELSON an Honorary Member of the Board, 50;) 75,85; la. 35,07;	110 92
Oxford, Gent. 19,69; la. 30;	49 60
Paxton, Gent. 16,92; la. 9,87;	27 44
mon. con. 6,65;	
Rutland, Gent. 23,65; la. 24,72;	48 37
Shrewsbury, Gent. 17,50; la. 31,76; mon. con. 23,47;	72 73
Worcester, 1st par. Gent. 59,43; la. 80; mon. con. 85;	230 43
West Boylston, Gent. 32; la. (of which to constitute the Rev. JOHN BOARDMAN an Honorary	

Member of the Board, 50;	
51,14; mon. con. 11,40;	94 60
add,	21
	<hr/> 962 69
Ded. expenses,	60 38
	<hr/> 842 31

Total from the above Auxiliary Societies, \$7,698 27

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in ref. D. and presb. chhs.	100 00
Andover, O. Miss. asso.	8 62
Austinburg, O. Indiv.	3 00
Baldston, N. Y. Mon. con.	1 25
Berlin, Ms. Fem. cent so.	8 00
Blooming Grove, N. Y. Coll. in chh. to constitute the Rev. JAMES ARBUCKLE an Honorary Member of the Board,	
Blue Hill, Me. Gent. asso.	50 00
Boston, Ms. Coll. in Park st. chh. for missionaries from Basle, Switzerland, for Liberia, 94,24; E. 6;	12 00
Bradford, N. H. Gent. asso. 12; la asso. 13,30;	100 24
Catskill, N. Y. Mrs. A. Porter, for David Porter, at Dwight,	25 86
Charlotte Court House, Va. Mrs. Vaughan and Miss F. L. Hamner,	15 00
Cherry Valley, N. Y. La. for. miss. so. 22,10; juv. Dorcas so. 75 c. mon. con. 14: a bal. 7;	3 50
Chittenango, N. Y. A friend,	43 85
Clifton, Eng. Mrs. Hannah More, for Barley Wood school, in Ceylon, (1.10 stg. and prem.)	15 00
Cumberland, Me. Mrs. H. P. Buxton, 6th pay. for Gilman Brown Crescy, in Ceylon,	48 66
Danbury, Ct. A friend,	20 00
Donegal, Pa. Fem. miss. so.	1 00
Doylstown, Pa. Mon. con.	17 00
East Bloomfield, N. Y. Mon. con.	10 00
Greenbush village, N. Y. Fem. benev. so. av. of work,	23 00
Greenwich, Ct. Young la. asso. for Elizabeth Stilson, in Ceylon,	50 00
Griggstown, N. J. W. Elmendorf,	20 00
Hartford, Ct. La. sewing so. for Nathan Strong, in Ceylon,	10 00
Huntingdon, Pa. Rev. J. Peebles,	12 00
Huntington, Ct. A friend,	2 00
Martinsburg, Va. Fem. aux. so. 3d pay. for Mary Long,	37
Montrose, Pa. Mon. con.	12 27
Natchez, Miss. Rev. G. Potts,	4 50
New Behota, Cher. na. J. H. Weir,	5 00
New Utrecht, N. Y. Mon. con. for John Beatty, at Mackinaw,	5 00
New York city, Mon. con. in Laight st. chh. 58,29; juv. miss. asso. in do. 41,71; W. S. 5;	5 59
Norwich, Ct. A friend,	105 00
Palmyra, N. Y. Mon. con.	5 00
Pelham, N. H. Mon. con. 15,02; Rev. Dr. Church, for Stephen Church, in Ceylon, 12;	40 00
Pittsfield, Ms. A friend,	27 02
Poughkeepsie, N. Y. La. sewing so. in 1st presb. chh. to pur. Greek testaments and tracts,	1 00
Reading, S. par. Ms. Fem. asso.	30 00
Readington, N. J. Ref. D. chh.	20 07
Richmond, Va. D. I. Burr, 20; Mrs. Burr, 20; Miss Shedden, 20; to ed. Greek females,	20 07
Salem, Ms. Tab. thanksgiv. so for Samuel Worcester, in Ceylon,	60 00
Tallmadge, O. Mrs. H.	12 00
Ticonderoga, N. Y. Mon. con.	50
Townshend, Vt. Gent. asso. 7,13; la. asso. 11,64; mon. con. 29,	5 00
Troy, N. H. Rev. E. Rich,	38 77
Union, Me. Juv. asso. for Waldoboro' sch. in Ceylon,	12 00
Uxbridge, Ms. La. asso.	3 12
Vienna, O. Chh.	33 00
Waldoboro', Me. Juv. so. for Waldoboro' school in Ceylon,	6 50
Walton, N. Y. 2d cong. chh.	17 88
	3 25

Warren, Me. Juv. so. for Waldoboro' sch in Ceylon,	4 00
West Greenwich, Ct. La. Jews so.	10 00
Windoor, N. H. Fem. cent so. for ed. hen. chil.	3 64
Winthrop, Me. La. asso.	7 10
Woodstock, Vt. C. Dana, 3; P. Samson, 1,12;	4 12
Unknown, To benev. the heathen,	20 00

Whole amount of donations acknowledged in the preceding lists, \$8,819 42.

III. LEGACIES.

Mobile, Ala. Martin Thaxter, dec'd, (including interest,) by P. Thaxter, Adm'r,

IV. DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A barrel, fr. ladies, for Brainerd.	
Augusta, N. Y. A bundle, fr. fem. sewing so. for Mackinaw miss.	46 12
Berkshire, Vt. A coverlet, fr. J. Samson,	8 00
Boston, Ms. A trunk of clothing, &c. fr. Mrs. C. Baker, for Mayhew,	61 00
Brimfield, Ms. A box, fr. ladies,	50 00
Brownington, Vt. A box, fr. la. char. so.	16 50
Cabot, Vt. A box, fr. fem. asso.	20 90
Clinton, N. Y. A box, fr. ladies, for Mackinaw miss.	78 00
Constantia, N. Y. Flannel, &c. fr. E. Smith.	
Deposit, N. Y. A bedquilt, fr. the late E. Wise and P. A. Flint, for wes. miss.	
Eastbury, Ct. A box, fr. ladies, for Emmaus,	30 40
Elbridge, N. Y. A box, for the Greek mission.	
Hartford, Vt. Two barrels, fr. ladies, for Choc. miss.	
Hartwick and Fly Creek, N. Y. A box, fr. benev. so.	97 28
Hebron, N. Y. A barrel, fr. fem. char. so. for wes. miss.	
Holland Patent, N. Y. A box,	22 00
New Lebanon, N. Y. A box, for Sandw. Isl. miss.	
Litchfield, N. Y. A box, fr. fem. benev. so.	30 00
Martinsburg, N. Y. A box, fr. fem. miss. so.	25 36
Middlefield, Ms. A barrel of cheese, fr. D. Mack, Jr. for Rev. C. Byington, Choc. na.	
Monkton, Vt. A barrel of dried fruit, fr. la. for Choc. miss.	
Montreal, L. C. A piece of gingham, fr. a fem. friend.	
Newburyport, Ms. Two hats, for Sandw. Isl. miss.	
New Hartford, Ct. A box, fr. ladies, for Mackinaw miss.	93 85
Newton, Ms. A box of soap, fr. W. Jackson, for Rev. J. S. Green, Sandw. Isl.	
North Stockbridge, Ms. A box, fr. ladies, for Ai-ik-hunna.	
Otisco, N. Y. A box, fr. fem. miss. so. for miss. to Greece,	70 29
Paris Hill, N. Y. A box, for Seneca miss.	
Pequea, Pa. A box, for L. Chamberlain, Sandw. Isl.	
Rochester, Vt. A box, fr. fem. char. so.	18 09
Russia, N. Y. A bundle.	
Shrewsbury, Ms. A bundle, fr. la. asso.	64 00
St. Albans, Vt. A box, fr. la. asso.	34 31
Suffield, Ct. A box, fr. la. asso. for Brainerd,	
Townsend, Ms. A box, fr. young la. read. char. so.	13 00
Utica, N. Y. A box and barrel, fr. ladies, for Mackinaw miss.	214 56
Vernon Centre, N. Y. A box, fr. ladies.	
Ware, 1st par. Ms. Two boxes shoes, augers, &c.	65 33
Westford, Ms. A box, fr. ladies, for Dwight.	
West Leyden, N. Y. Socks, fr. Mrs. Dewey.	
Westmoreland, N. Y. A box, for Cata-raugus mission,	48 00
Whitesboro', N. Y. A box, fr. fem. miss. so.	30 82
Winchendon, Ms. A box, fr. ladies.	
Winfield, N. Y. A box.	
Worcester, Ms. Books, fr. E. and G. Burbank, 4; paper, fr. N. Perry, 1;	5 00
Unknown, A red chest, rec'd at New York. A box, for Rev. C. Byington.	